

The Missionary Intelligencer.

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Address all correspondence to the Foreign Christian Missionary Society, Box 884,
Cincinnati, Ohio.

PSALM LXVII.

1. God be merciful unto us, and bless us,
And cause his face to shine upon us;
2. That thy way may be known upon earth,
Thy salvation *among all nations*.
3. Let the people praise thee, O God;
Let *all the peoples* praise thee.
4. Oh let the *nations* be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the *nations* upon earth.
5. Let the peoples praise thee, O God;
Let *all the peoples* praise thee.
6. The earth hath yielded its increase:
God, even our own God, will bless us.
7. God will bless us;
And *all the ends of the earth* shall fear him.

FINANCIAL EXHIBIT FOR FIRST THREE MONTHS.

	1908	1909	Gain
Contributions from Churches	93	113	20
Contributions from Sunday-schools	72	78	6
Contributions from C. E. Societies	189	110	*79
Individual Contributions	164	264	100
Amounts	\$15,013 05	\$20,637 85	\$5,624 80

Comparing the receipts from different sources shows the following:

	1908	1909	Gain
Churches	\$2,468 03	\$5,567 95	\$3,099 92
Sunday-schools	841 81	759 81	*82 00
Christian Endeavor	1,523 70	1,136 66	*387 04
Individual	3,569 35	4,413 26	843 91
Miscellaneous	1,390 16	795 17	*594 99
Annuities	5,200 00	7,450 00	2,250 00
Bequests	20 00	515 00	495 00

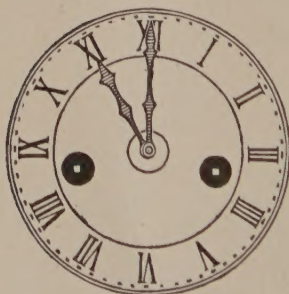
*Loss.

Gain in regular receipts, \$2,879.80; gain in Annuities, \$2,250; gain in bequests, \$495.

These gains for the first three months of the current missionary year encourage us to hope for still larger things in the March Offering. Note there is a general increase. Send all offerings to F. M. Rains, Secretary, Box 884, Cincinnati, O., who will promptly return a proper receipt.

EDITORIAL NOTES.

THE TIME



OFFERING FOR FOREIGN MISSIONS
FIRST SUNDAY IN MARCH

Remember March 6th!

Better order March Offering supplies to-day, while you think of it.

We appeal for daily prayer in all the churches for the evangelization of the world.

Please do all in your power to reach your Apportionment in your March Offering.

Owensboro, Ky., has two rousing mission study classes using "Bolenge" as a text-book.

It is hoped the churches will take the offering promptly on time; that is, March 6th, if possible.

Have you thought of mission study in your church? Why not start a class in "Bolenge; a Story of Gospel Triumphs on the Congo," at once?

The Foreign Christian Missionary Society

We are focusing all resources on building a new church, but will try to make the best offering for Foreign Missions in our history.—W. D. Ryan, Ashland, Ky.

For I Will Not Dare to Speak of Anything Save Those Which Christ Wrought Through Me, for the Obedience of the Gentiles, by Word and Deed.—Rom. 15: 18.

The church as a church at Chambersburg, Ill., did not make an offering for Foreign Missions last year, but the minister, E. C. Sitts, is determined that this shall not be its record for 1910.

We are receiving a number of gifts on the Annuity Plan. We are hoping the number will continue to increase. Why should they not? We will be pleased to answer any questions concerning the plan.

A brother in Ohio has recently written his will, in which he provided about \$10,000 for the Foreign Society. Every Christian man and woman should remember the Lord's work in his or her last will and testament.

The writer recently visited the church at Bedford, Indiana. H. A. Denton is awakening this good church to greater missionary ideals. They have started a mission study class of twenty-five in "Bolenge."

G. W. Haynes, who gave the Foreign Society \$5,000 on the Annuity Plan in March, 1907, says: "When I gave you (Foreign Society) \$5,000 on the Annuity Plan, it was the best investment I ever made."

Have you seen the new "Concise History of the Foreign Society," written by the missionaries and edited by President A. McLean? It is illustrated

with about one hundred and fifty pictures. The price is only 25 cents.

Every poor Japanese farmer gives from one-fifth to one-third of all his crop to his Government in taxes. The contributions of our people for Foreign Missions last year approximated an average of 38 cents per member.

A Foreign Missionary Rally in your church Sunday night, February 27th, will arouse the membership and increase the March Offering. Try it. A suggestive program will be found in this issue of the Intelligencer.

A church must

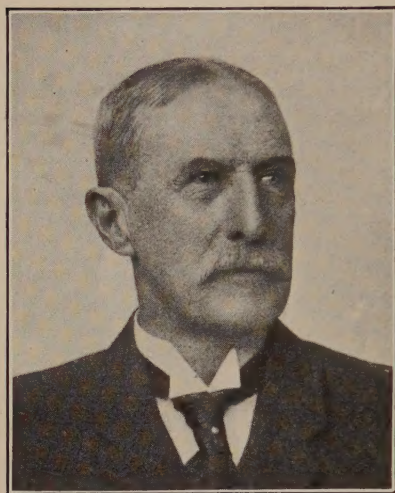
Preach or perish;
Evangelize or fossilize;
Teach or tarnish;
Send or end;
Go and grow; or
Stay and starve.

The Bolenge Press has issued the Gospel according to John. The translation was done by Mrs. Dye and Mark Njoji, the printing by C. P. Hedges. A Grammar in the Lun-kundo language is being printed on the same press.

One minister writes that a number of the people who were not interested in missions went to Pittsburg and returned home thoroughly converted. The same was true of many others. In addition, the zeal of many more was quickened.

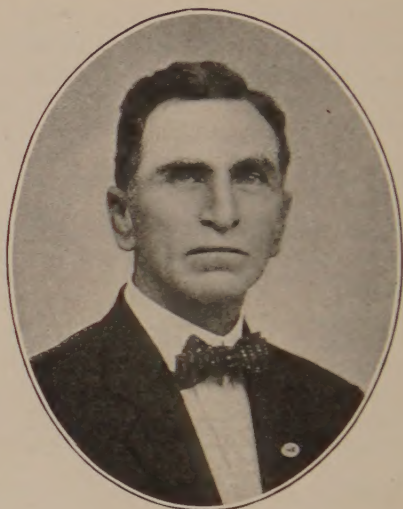
Many ask about the "S. S. Oregon" for the Upper Congo. Arrangements have been made to transport it, but we are in debt about \$4,000 on the boat and about \$2,500 on the transport fund. We hope the friends will remember us in our need.

Last year California gave \$19,204 to the Foreign Society for Foreign Mis-



Freeman E. Udell, St. Louis, Mo.

One of our leading business men who has taken a vital interest in Foreign Missions. He has helped the cause with his purse and with his wise counsel and in every way possible. He was born at Jefferson, O., January 13, 1837. United with the Christian Church in 1855, at Hiram College, where he was a student. He represents a growing constituency of splendid business men. He is a Life Director of the Foreign Society, and the church of which he is a member is a Living-link in the Society.



F. B. Venum.

This is the good man that proposes to give \$5,000 for the mission building at Matanzas, Cuba, upon the condition that \$5,000 besides is raised. Already \$3,700 of this amount has been secured, leaving a balance of only \$1,300 yet to be provided. Let the friends come forward with this amount at once. The buildings will cost \$10,000, and are most urgently needed. Mr. Venum has been to Matanzas and knows the need. He is a practical business man and knows exactly what he is doing.

sions. The churches as churches gave \$7,214, or an average of \$76 for each contributing church. That State gave more than twice as much last year as it gave five years ago.

Lynden and Ellen Lascelle, of Illinois, who gave money to plant a new station in Africa, to be known as the Lascelle Mission, are very proud of the great work they are doing for that land. They are hoping to interest another friend in similar liberality.

The program of the World Missionary Conference, to be held in Assembly Hall, Edinburgh, Scotland, beginning June 14, 1910, is nearly completed. The number of delegates will be 1,100. This will be one of the most notable gatherings in the history of Christianity.

The new Children's Day exercise, "Into All the World," is ready. It is what the title signifies, an exercise on our work all around the world. P. H.

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Duncan has done a fine thing in this. It is brim full of real missionary instruction. Sixteen pages of missionary sunshine.

Secretary E. W. Allen reports that in all of his rallies he has been most hospitably received by the churches and most sympathetically aided by the ministers. He says that there is no more intelligent body of men found among any people than the ministers of our churches.

More than 3,000 copies of "Boledge," Mrs. Royal J. Dye's great book, have been sold. Another edition of 3,000 copies is now on the press. It is a story of gospel triumphs on the Congo. The price of this \$1 book has been reduced to 50 cents, postage prepaid, and it goes like hot cakes.

The work of the church at Richmond, Ind., is in a prosperous condition under the ministry of S. W. Traum. He is looking longingly and hopefully toward the Living-link. The battle has been half won when the pastor really desires to have his church reach this high rank.

One man writes: "I have this satisfaction that, in all my ministry the churches for which I have labored were stronger for missions when I left them than when I began. One reason for this is, I suppose, that the preaching of the gospel to the whole world has been and is with me a passion."

G. H. Waters, California, says: "Whenever you find another medical missionary as good as Dr. Dye, write me and I will unbuckle another notch next year and support him, too, but do not forget that I want the same sort of a man as Dr. Dye. I want a man that can do things." We are looking for the man.

The Student Volunteer Band of Hiram College expects to send deputations of their number out to the churches within a radius of fifty miles of Hiram in the interest of the March Offering. No doubt other colleges will act upon this suggestion. For full information as to plans, etc., correspond with William A. Young, Hiram, Ohio.

The conventions of the Laymen's Missionary Movement are far surpassing all the best hopes of the managers. The business men are being stirred. Many churches have decided to do more than twice as much as last year. We are hoping our own business men will avail themselves of the opportunity of attending when possible.

Dr. Pierson tells of a man whose benefactions had spread so wide and far that in not less than two hundred and fifty different places he is represented by a mission Sunday-school, a church, an asylum, a hospital, a college or seminary, or some other form of beneficence; his money virtually made him omnipresent as a benefactor.

Several hundred new subscribers this winter have been added to our growing list of *Intelligencer* readers. We welcome you to the circle who are anxious to keep informed concerning the work of world movements. We trust that you will use the magazine for your own personal profit, and the good things that you find there you will pass on to your friends.

Last year our people gave for the work in the homeland a little over \$9,500,000. The contributions to the Foreign Society amounted to \$350,000. The C. W. B. M. spent in Foreign Missionary work about \$140,000. This made less than half a million dollars for all our foreign work. We should

be doing twice as much as we are in the homeland, but our Foreign Missionary gifts should speedily be multiplied by five.

The Concise History of the Foreign Society is off the press. This work has more matter than the average Mission Study text-book. It is profusely illustrated. There are a hundred and fifty illustrations. Those who wish to know who our foreign missionaries are and what they are doing and how they do it, and the difficulties they meet and the triumphs they have won, will do well to get this work. It costs only twenty-five cents a copy post-paid.

The progress of missionary sentiment among the men of the churches is certainly most encouraging. Recently, at the great Laymen's Missionary Convention at Detroit, more than 1,000 men sat down at the missionary banquet provided for them. They did not come together to hear funny after-dinner speeches, either. They knew that they would listen to rousing missionary addresses, which would call for heroic self-denial.

The Jackson Boulevard Sunday-school, Chicago, Ill., Austin Hunter, pastor, last year gave \$150 instead of \$1.50, as reported in the November Intelligencer, and this gives us an opportunity to emphasize the fact that the Jackson Boulevard Sunday-school is wide awake, sitting on the front seat, and expects to do its full share in supporting Miss Kathryn Blackburn at Bolenge, Africa, this year. It will be remembered that she went out from this church.

The second Medical Missionary Conference will be held at the Battle Creek (Michigan) Sanitarium, February 15th to 17th, inclusive. Missionaries on furlough, and officers of missionary boards are cordially invited to

be in attendance. Entertainment for one week at the Sanitarium will be free to those who go for the purpose of attending the Conference. Full information will be furnished by addressing The Medical Missionary, Battle Creek, Mich.

The Foreign Society has introduced a men's banquet in its Missionary Rallies this year. This has proved to be a decided success. Often as many as seventy-five or one hundred of the leading men of the church have sat down together. After the supper, the missionaries and the secretaries have spoken briefly on "Missions, a Man's Task." The enthusiasm has run high at these meetings. Both the pastors and their men have been greatly pleased with this plan.

The Children's Day boxes are all ready to be used in gathering the missionary funds for the great Sunday-school offering on the first Sunday in June. They are unique. They are lighthouse boxes in four colors. The lighthouse stands up five inches high. This new box will please all departments of the school. Send in your order and the boxes will be mailed to you at once. These little receptacles should be doing their work of collecting funds from now on until Children's Day.

President Taft recently said, at a great missionary meeting in New York: "I have heard men say that they would not contribute to Foreign Missions at all; that we have wicked people enough at home, and we might just as well leave the foreign natives and savages to pursue their own happy lives in the forests and look after our own, who need a great deal of ministrations. I have come to regard that as narrow-minded, as a man who does not like music, who does not un-

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derstand the things that God has provided for the elevation of the human race."

The Japanese imperial commissioners recently visited Spokane, Washington. The local committee arranged for the Japanese men to visit some irrigation projects on Sunday, while the ladies of the party were to be formally entertained at a wealthy home in the city. It was arranged that all should attend a theater party in the evening. The distinguished guests courteously declined to follow out the prearranged program, because of their respect for America's Lord's day. Many of them attended church services. It is said that these commissioners also declined similar Sunday plans of the entertaining committee while in Chicago.

Never before have so many mission study classes been organized. On all hands our people are awakening to the need of this propaganda. "Ballenge," the new book by Mrs. Dye, is being used in a great many churches. It is being studied by Endeavor mission study groups, by church study classes, and by Sunday-school classes. Many Endeavor Societies are taking it up in connection with the regular Endeavor prayer-meeting. In scores of churches it is being used at the mid-week prayer-meeting. Why not use it in your church? It is not at all difficult to start a class in the study of this thrilling, romantic, heaven-inspiring book.

"When I went out to India twenty-six years ago, our people had never heard one of their foreign missionaries speak. We only had five, and they had only been out a year—all in India. We didn't have a single missionary's home on the whole foreign field. Our people had scarcely

heard of medical missions. We had never had a missionary rally. Our colleges were untouched by the student volunteer movement, and missionary sermons were as rare as thunder showers in winter. Why, twenty-six years ago we were discussing, with not the best feeling sometimes, whether we should have any organized missionary work at all or not!"—M. D. Adams.



Donald C. McCallum.

He was recently appointed a missionary by the Foreign Society. A native of Australia, educated at Lexington, Ky., taking a complete course in the College of Arts, as well as in the College of the Bible. He is just completing his degree also at Harvard. Will probably go to the Philippine Islands. Will go to his field next September.

The Foreign Society is not a men's organization. It is the agency of the whole church—men, women, and children, for the extension of the gospel into the whole wide world. It has no other mission. It is distinctly a foreign mission agency. It has to do a

diversified and extensive work in these great fields. It must be at once an evangelizing agency, an educational agency, a church erection society, a medical missionary organization, a preacher and teacher training board, and a provider for the sufferers and orphans. It must do in our foreign fields what is done in the home land by our local churches, our State and national missionary boards, our colleges, Church Extension Society and Benevolent Association, and our evangelistic movement. Most certainly this far-reaching and needy work should have a large part in our prayers and offerings.

The Intelligencer.

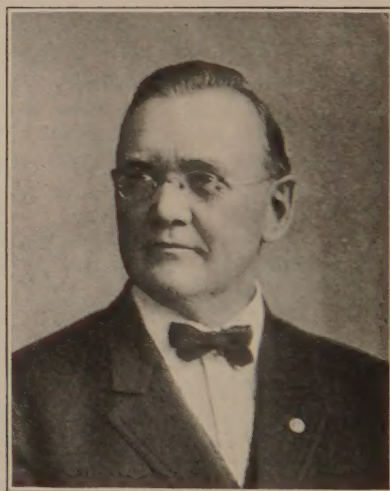
I have just received the October Intelligencer and am afraid you will have to stop sending it to me. It comes into my home and neither my wife nor I can get any work done until it is read through. We have read it from cover to cover, and the only complaint we have to make, now we have read it, is we must wait a month, or perhaps six weeks, for the next copy. I wish I could say how much I enjoy reading it. I was going to say which article I liked best, but find after reading one, the next seems better, and so on to the end. It's all best.

I want to rejoice with you over your success for the past year. Of course this will read like ancient history when you get it; still, I do rejoice, and your success in America is a great incentive to us in Australia. We look forward to the time when we can have our Living-link churches writing of the blessings received from such direct co-operation.—Ira A. Paternoster, Hindmarsh, South Australia.

College of the Bible and the Living-Link.

It may be of interest to other schools to know how the money was pledged. Our share was \$250, Transylvania and

Hamilton College taking as their portion the \$350. Professors Calhoun and Morro marked the blackboard in \$10 and \$5 links, with smaller sums in others. After a few telling words by several effective speakers, all the links were sold and more called for, all within less than three minutes, making the sum of the pledges more than \$290. It was done with enthusiasm, with joy, and gave a new impetus to our interest in missions.—B. C. De-weese, Lexington, Ky.



B. S. Denny, Des Moines, Ia., State Secretary of Iowa.

Barton Stone Denny was born in Washington County, Ind., and when a small boy went with his parents to Holt County, Mo., where he grew to manhood and married Miss Mary E. Massie. He was educated at Drake University, and has been preaching twenty years, and is serving his twelfth year as State Corresponding Secretary of Iowa Missions. He is the friend of every good cause. He labors in season and out of season to make the churches in the State where he has served so long increasingly useful.

LIVING-LINK CHAT.

Will make Holmes County a Living-link this year.—C. A. Freer, Millersburg, O.

We are praying for a Living-link this year.—F. L. Bowen, Kansas City, Missouri.

I am determined to double my offering of last year, and our goal is the Living-link.—Elmer Ward Cole, Huntington, Ind.

"Will do my best to make this church a Living-link this year. If we fail this year, will try it next."—W. T. McLain, Manhattan, Kansas.

"We pray that the time may soon come when we can take our place among the Living-link churches."—C. M. Summers, Greenville, Miss.

"I hope that there may be one thousand new Living-link churches next year, and I will do all in my power to make good my wish."—T. A. Hall, Princeton, Indiana.

"I know of no greater joy than that of preaching for a church which supports its own missionary, unless the joy of being the missionary that is supported by that church."—J. Randall Farris, Bristol, Tenn.

"Now for the first Sunday in June, when we will try to make the Sunday-school a Living-link in the Foreign Society. The school will have to do fifty per cent better than last year. I have no doubt that we will make it."—E. A. Gongwer, Superintendent, Vermont Ave. Christian Sunday-school, Washington, D. C.

"If I continue here I shall endeavor to bring them to that place (Living-link) in the course of a year or two. We only raised \$83 at the March Offering last year against \$15 the year before. I am going to do my best to make it more this year."—Clay Trusty, Pastor, Seventh St. Christian Church, Indianapolis, Indiana.

"The men of our two churches seem thoroughly aroused on the theme of Foreign Missions, especially in the effort to make Syracuse a Living-link. Yesterday, at a meeting of the joint committee, the men agreed to go two by two to visit the nearby country churches in an attempt to rouse them to a greater activity. Such is the effect of the Laymen's Missionary Movement here."—Jos. A. Serena, Syracuse, N. Y.

AMONG THE MISSIONARIES.

C. P. Hedges reports 23 baptisms at Bolenge and 26 at Longa. There have been 250 in the year.

P. A. Davey tells of the need of another family to do evangelistic work in Tokyo, Japan, and on the out-stations.

Leslie Wolfe says the prospects in the Philippines are most promising. Marvelous results are confidently expected.

H. P. Shaw and wife are arranging to return to China. They will sail on the "S. S. Korea," March 22d. Their station is Shanghai, China.

C. P. Hedges has finished his first year on the Congo without a fever. He has gained in flesh during his period of service. He is now printing

Dr. Jaggard, Bolenge, writes concerning the third Quarterly Conference of the evangelists, "Nearly all

brought back encouraging reports from the field."

P. A. Sherman is making daily trips to the villages near Hatta with the evangelists. He enjoys these trips immensely. It is easy to keep well, as the weather is ideal.

W. R. Hunt is giving all his energies to evangelistic work in and around Shanghai. His field is boundless in extent. He writes that the churches are at peace and at work.

Dr. Dye and E. R. Moon are on a visit to Monieka, Africa, to assist the church there. That church consists of seventy members. Ten of the best are serving as evangelists.

the Gospel according to John and a grammar in the Lunkundo language. The Gospel fills eighty-two pages. The grammar is about one-third done. It will fill about 150 pages.

W. H. Hanna and family are planning to sail for the Philippines on the "Siberia," January 25th. He was ready to sail in October, when he was taken down with typhoid fever.

Dr. A. L. Shelton, Batang, writes: "We have got down to the winter's work, and things are going well. We will win in the end without a doubt. I love the work more and more."

M. B. Madden reports the best meeting ever held in Sendai, Japan. Twenty-four were added. Among these were three mothers and one father of some of the young Christians.

G. B. Baird and Justin E. Brown are itinerating about Lu Cheo fu. During the winter months they propose to concentrate their efforts on the city

of Lu Cheo fu and its immediate neighborhood.

Dr. George E. Miller has gone to Mungeli, India, to assist in the medical work at that station. Dr. Rioch has her household to look after and can not do all the medical work that should be done.

F. E. Meigs is gaining in health and strength every day. He hopes toward spring to be able to visit some of the churches, that he may tell them what great things the Lord is doing in China through his servants.

Dr. C. L. Pickett states that his broken arm is about well. He is getting control of it by degrees. He reports eight added in the Laoag district, 358 patients treated, thirty-five homes and seven towns visited.

H. C. Saum, India, writes that the evangelists are out in the villages and are heard gladly. The school work is doing well, though he and Mr. Ben-lehr are often tried by the disobedience and waywardness of the boys.

Dr. Macklin is almost crushed with overwork. A recent visitor told him that he had enough work in hand for four physicians. His friend, Mr. King, the Chinaman, is trying to buy 150 acres of land, the income from which is to support Dr. Macklin's charity work.

David Rioch, in India, writes: "We shall get into all the villages around Pendrideh and make a few extended trips into the more inaccessible places from that center. Mrs. Rioch will treat the sick; tracts and Gospels will be sold; at night the magic lantern will be used with good effect."

CONTRIBUTED ARTICLES.

THE PASSING OF LEOPOLD.

A. F. HENSEY.

Leopold II, King of the Belgians, has just passed away. He was also the ruler of that part of Africa where our mission is located. His regime there has been much discussed. By some he will be mourned as a saint; by others he will be vilified as a tyrant. Our own J. H. O. Smith said in a recent sermon, "His death is a relief to civilization." As a Christian missionary I have no desire to place my views on record. It seems to me far better to throw kindly the veil over the past. We are not so much concerned that Leopold has reigned and is dead, as that his young nephew has ascended to the throne and is to rule as Albert I over the Belgians and the Congolese.

This is a time to use a large measure of the Spirit of Christ and to let no word of ours belie our faith. We know that God brings to pass all things according to his will. For those children of the forest he is as deeply concerned as we are. May we not believe that through this new king, the King of kings is going to do great things for those African people?

Prince Albert in this last year visited the Congo colony of his nation, and so is able to understand its problems, as he otherwise could not have done. He visited the Protestant missions, among them Bolenge, and stated to one of our missionaries: "I can not help but notice the contrast between ordinary natives and those about your station. I am delightfully impressed with the manly bearing and splendid politeness of your native Christians." He is a young man with high ideals, very popular with the masses of the Belgian people, and in his inaugural address he pledged himself to a humane policy for the Congo; therefore we ought, as Christians, at least to give him a chance to fulfill his promises, helping him with our trust, with our best wishes, and with our prayers. A note of doubt or distrust now would do much harm.

Altogether it seems to me that the beginning of the reign of the new king means a new era for Congoland and for the people who sit in darkness and in the shadow of death. Under his beneficent rule and with the help of the "Oregon," and with the beginning of the Bible College, we have reason to believe that the kingdom of God shall go forward among the Ba-Nkundo by leaps and bounds, and all our hearts shall be very joyful, because we have had our little part in its coming.

EVERY MEMBER GAVE.

The church at Shyloh, Ind., received an offering from every member of the congregation during the March Offering for Foreign Missions. E. L. Frazier was the minister. At our request he tells us how it was done.



E. L. FRAZIER.

"It was last year (1908) that my church reached the highest standard of offering from every member. The name of the church is Shyloh, Ind. You ask me to tell you how it was done. By push. By enthusiasm. I believe in Foreign Missions. I built a fire under them. Began in good time ahead to announce the offering for Foreign Missions. Preached one *big* sermon on it. Referred to it in many little sermons. Plead with them to make a record of an offering from every member. Plead with them some more, and then some. Enthused the treasurer of the church, George Matlock, who did it. To him the credit is due. He determined upon a personal canvass and carried it out.

When the time came every member was ready, and all were happy."

The same faith, industry, and enthusiasm will bring similar results in practically every church. *No doubt about it.*

Let us have a new class of churches, to be known as the *Every Member Churches*, as we now have the "Living-link Churches." Any church may enter this class, however weak numerically or financially.

This is the only "Every Member Church" known to us in our brotherhood. All hail, noble Shyloh! May your tribe increase. We believe it will. It is hoped that you will not be long by yourself. What church will be the first to join Shyloh in her noble stand? Let a score or more speak in the March Offering the first Sunday in March.

AN URGENT NEED.

The needs of this field weigh heavier and heavier upon our hearts. These people must have the gospel. The missionaries that take it to them must have homes to live in. They can not live in stables with horses and cows, sheep and hogs, and keep their health. This is the present deplorable condition. We all live over stables, and can not help ourselves. There must be residences here, not only for us, but for those who come

after us. A residence is a great step towards permanent and increasing good in missionary work. A carpenter had just as well be without his work bench, as for a missionary to be without his home. I mean every word of this, and it applies every place as well as here. I want to make a proposition. If you can find fourteen others who will give \$200 each towards a residence for missionaries to Tibetans on this border, I will be the fifteenth, making in all \$3,000. The money to be paid into the office in Cincinnati by January 1, 1911.

Yours very sincerely,

Batang, Border of Tibet.

JAS. C. OGDEN.

"TED."

A. MARTIN.

His name is Terah, but everybody calls him Ted. Noble blood runs in his veins, but it is the blood of a noble manhood and of the life that is hid with Christ in God. Except that one brother is a growing young preacher, his people are unknown beyond their own rural neighborhood. Ted is now living at the little town of Sogodo, in Missouri, within three miles of the spot where he first saw the light. He is a very handsome man, but his character is even more comely than his person. He has long desired to be a public preacher of the gospel, but he is now thirty-one years old, has a wife and three children, and only a common school education. He is a rural mail carrier, and to give up his position and to take his family and spend several years in college is so serious an undertaking that he feels it would be unwise to undertake it. What, then, is the next best thing for him to do? He has dedicated himself and his business to the Lord. He is superintendent of the Bible school in Sogodo, and has his consecrated shoulders under all the burdens of the church. A year ago he told the little church in his town to secure one of our leading evangelists to hold a meeting, and to raise all the money they could, and he would pay the rest. And last March the offering to Foreign Missions was \$58.86, and Ted gave \$50 of that. Recently, when F. M. Rains wrote to his brother Estle, who is the minister of the little church at Sogodo, and asked if he could not make it a Living-link church, Ted at once responded that he would give \$200 a year as long as he held his position as a rural carrier at an annual stipend of \$900! And that in addition to his liberal support of the local expenses of the church and his contribution to other good works. And, except a humble little home, his salary as a carrier is all that he has. Now, where can you duplicate this? When the Lord requireth according to what a man hath and not according to what he hath not, when such men as R. A. Long, Timothy Coop, and Thos. W. Phillips shall stand before God, won't Ted be in the same class, and up near the head? A few such men in each community would speedily save the world. And when the Savior sacrificed all his riches and gave his life for us, why should not we all do like Ted?

Davenport, Iowa.

A REPRESENTATIVE LETTER.

The pastor of one of our churches, after receiving our Living-link Souvenir and our appeal to make his church a Living-link, writes as follows.

"Your letter of December 20th was duly received. Since receiving it, I have thought about your request to put our church in the Living-link class constantly, and it has been the burden of my prayers. To-day I took your letter over to our board meeting, and read it and commented upon it and advocated its message. After some discussion, the Board passed a resolution without a dissenting vote to recommend to the congregation that we support our own missionary this year through your Board. Some questions were asked me, but none of the brethren made any objections. This was somewhat of a surprise to me, as we have a pretty heavy financial burden to carry. We bought a building site two years ago, and we still owe \$5,000 on it. We are also looking toward a new building. The arrival of your letter seems almost providential, as I had been thinking of this thing for some time, and a few of us had discussed it privately. But I had hardly thought it expedient so soon. Lately, however, it seemed to me that the church would have to undertake something of the kind right soon, or else begin to decline. Your letter came at the right time to fix my determination to undertake the task. I am pleased at the faith of our men as displayed in the sentiments expressed and the action taken to-day. The recommendation will come before the congregation next Lord's day, at our Annual Meeting. I have no fear but that it will be adopted. Our people are very loyal to the Board. I have found them willing to support me in every enterprise so far, and I believe we shall be able to swing the proposition. It will mean a good deal of work between now and March 1st. It is not a matter of ability, but a matter of willingness. I think enough of the membership will be willing to bring it to pass."

This letter only reflects the judgment of an increasing number of useful pastors. The church is certain to become a Living-link, and it will certainly prosper in all its local work. This is God's law of advance. There is more interest in the Living-link campaign this year than in any former year.

THE STUDENT VOLUNTEER CONVENTION.

This great gathering met in Rochester, N. Y., December 29th to January 2d, and was pronounced the most successful of the conventions of that organization. The registration the first day numbered 3,700, which grew to over 4,000. There were about 3,000 students from the colleges of this country and Canada. The registration showed an attendance of about 500 college professors and more than 200 missionaries.

Every train was met by the Reception Committee. They were there at all hours, day and night. The official registrar was assisted by a dozen helpers. Thirty delegates per minute were cared for. The organization was almost perfect. There was no confusion, no crowding. Two large, suggestive signs hung over the registration stiles: "If you can't laugh, smile," said one; the other said, "If you can't smile, grin."

There were delegates from almost every State and from all parts of Canada. Thirty Negro delegates were present, and were royally entertained by their own race in Rochester.

The speeches were very good, but hardly up to the addresses of our own

The Foreign Christian Missionary Society

National Conventions. Many distinguished men spoke. There was no display of scholarship or titles or distinctions. A child could understand almost every word spoken during the sessions. A deep religious spirit pervaded the whole gathering. It was quiet and orderly; no cheering, no applause, no Chautauqua salute. No one was permitted to enter the hall during any address or song. The perfect order was delightful.

The report of the chairman, John R. Mott, who has served in this position since 1888, was thrilling. About 1,200 new Student Volunteers have been sent forth to the foreign fields since the National Convention three years ago. More than 4,000 Student Volunteers have gone out since the organization of this Movement. A great company still abide in this land for preparation. The Student Volunteers give annually about \$130,000 for Foreign Missions.

There are some fifteen secretaries of the Student Volunteer Movement, and the annual budget amounts to about \$35,000. An increased force of secretaries will be engaged soon. The usual offering for the Student Volunteer Movement was taken in about ten minutes one evening, and it amounted to over \$84,000. The gifts ranged all the way from \$1 to \$1,000. It will be remembered that the Laymen's Missionary Movement and the Mission Study Movement, and other departments of missionary activity, grew out of the Student Volunteer Movement.

One of the most notable addresses was by Sir James Bryce, Ambassador from Great Britain. He is one of the leading scholars of the world. He is a Christian statesman and a diplomat of great influence.

The afternoons were given over to eight sectional conferences held in the various churches. The conference on China, led by Harlan P. Beach, the distinguished missionary author and professor, was a notable event. There were some twelve to fifteen hundred present, including a large number of missionaries from China, our own F. E. Meigs, president of Union Christian College, Nankin, being one of the number. The ushers for this conference were eight Christian Chinamen. President Potts, of St. John's College, Shanghai, China, whose wife is a Chinese lady of rare culture, was one of the speakers.

Various church rallies were held on Friday afternoon. The rally by the members of the Christian Church was held in our own First Church, Rochester, N. Y., Robt. Stewart, pastor. This was a very delightful meeting, and we all felt quite at home. There were about 150 present. Many of our colleges were represented, as Drake, Transylvania University, Texas Christian University, Hiram College, etc.

Notes.

Much careful attention was given to the devotions.

Every one was admitted to the Convention hall by ticket.

There are 600 Chinese students now in American colleges.

Never before was there such a pressing call for new missionaries.

All the Christian people of America send only 606 missionaries to Africa.

The arrangement for filling the city pulpits on Sunday was about perfect.

Practically every seat was filled when the first hymn was announced at each session.

It is proposed to send out 2,000 more missionaries from America in the next three years.

It is said that China has made more progress in the past ten years than any other nation in the world.

Missionary candidates must be men and women of the highest character and of the best possible equipment.

China is now open *everywhere* and in *every way*. Elections will be held in China in 1917 to choose a Parliament.

John R. Mott insisted that more emphasis be put upon the watchword, "The evangelization of the world in this generation."

The cultivation of the poppy plant in China has been reduced one-half already. The use of opium has been reduced fully one-half.

The speakers were quiet, no one hollered. They depended more upon the strength of their *messages* than upon the strength of their *voices*.

The people of Rochester were not permitted to attend the Convention on Sunday, so that the regular attendance at the regular church services was not reduced.

Eureka's Volunteer Band.

By Alva W. Taylor.

Eureka has a Volunteer Band of twenty-six. Out of an enrollment of but two hundred last year, more than a score of these were in attendance at the college. This is extraordinary. At any time the visitor had stepped into the chapel he would have found one out of every seven students present a volunteer for the foreign field. Is there another such a record among the colleges?

In the picture accompanying this will be seen the two children of Dr. Dye. The eldest was born at Bolenge. They are not Volunteers, but they are missionaries, and the Band treat them and their parents as honored guests. Miss Edna Eck is on her way to Bolenge, and Mark Njoji returned to his native land with Dr. Dye. The residence of the Dyes at Eureka inspire the Band for that field very naturally.

These young people held some thirty-odd rallies in the churches of Central Illinois and over the border into Indiana last winter. They went in groups; illustrated the work with stereopticon views, inspired the churches with their enthusiasm and consecration, and awakened great interest everywhere. They will do this deputation work again this winter and to a greater degree even, if possible.

The writer taught missions while at Eureka. He saw this Band grow from five to this large number. He knows their spirit and worth. They are in earnest. Their sincere consecration is an inspiration. Eureka has sent twenty-four of her alumni to the foreign field already, and her missionary interest was never so high as at present. Three of the above young men are in medical colleges, preparing to go at the earliest moment. The Macedonian cry is ringing in their ears. Not the greatness of numbers, but consecration counts.

ITEMS OF INTEREST.

It is said that one college in China enlisted 100 young men in one day for the evangelization of China.

It is said that China has made more progress in the past ten years than any other nation in the world.

Idols are being taken out of temples in China and the buildings are used for schools in Western learning.

There are now fifteen secretaries for the Student Volunteer Movement, and the number will be increased at once.

St. John's College, at Shanghai, China, has sent seventy-five young men to America to complete their education.

It is proposed by the Student Volunteer Movement to send out 2,000 missionaries from America in the next three years.

Little girl babies in China sell for twenty cents each. Baby towers are

there yet, where thousands of their little bodies may be found.

The Laymen's Missionary Movement is now putting forth an effort to raise \$30,000,000 in the United States for the evangelization of the heathen world.

There are at present more than 60,000 pupils in Christian schools in the Empire of China, and more than 1,000,000 patients are treated annually by medical missionaries.

Four years ago the students of North America gave \$80,000 for Foreign Missions; last year they gave over \$130,000. The students of Yale College lead all the colleges in gifts, amounting to \$10,000.

The United States released \$11,000,000 indemnity against China, and all of this money is now being used to bring young men to America for educational purposes. There are at present over 600 Chinese students in American educational institutions.

MARCH OFFERING VOICES.

We are building, but we will try to raise more than we did last year.—J. T. Watson, Lexington, Ky.

We are to increase our offering in proportion to our large growth this year.—M. L. Buckley, Collinwood, O.

A. C. Knibb, Spencer, Va., orders March Offering supplies for five churches. That looks like a widespread and vigorous campaign.

I find no greater pleasure in my ministry than beginning right now to prepare for the first offering of our New Century.—H. E. Stafford, Massillon, O.

The churches in Guthrie County, Iowa, have pledged themselves to become a Living-link in the Foreign Society. Mrs. L. D. Garst has awakened a larger interest among the churches of that county.

SPARKS OF MISSIONARY WISDOM FROM THE RALLIES.

"Many church boards plan with enthusiasm to build a \$40,000 church building for local needs, but raise their hands in horror at the proposition to give a paltry \$600 to support a missionary in the great, needy heathen fields."—F. E. Hagin, Japan.

"Our people stand for this—the union of God's people that the world may believe in Jesus Christ. First, that the world may have a chance to believe, and second, that the world may believe rightly when it does have the chance."—W. D. Bartle, Corydon, Ind.

"We need the kind of heroic giving for missions which will make it impossible for a Christian woman to sit complacently under a twenty-dollar hat and drop a dollar, or even five dollars, into the March Offering basket and thank God for her liberality."—Homer T. Carpenter, Shelbyville, Ky.

"The world is all prepared for the spread of the gospel. We are standing at the crisis point of the centuries. The last land is open, the nations are linked up, the church has the men and the money, the race is trembling in the balance, the world is not ripe for God or for hell!"—R. W. Abberly, Rushville, Ind.

"The United States gave nine million dollars for Foreign Missions last year, and fourteen million dollars for turkey dinners on Thanksgiving Day. Can it be honestly said that we are seriously interested in carrying the blessed gospel of the crucified Christ to the lost nations of the earth?"—J. H. Craig, Logansport, Ind.

"There are plenty of churches in Central Indiana where one member

has given more for an automobile this last year than the church has given for Foreign Missions during its whole history of fifty or seventy-five years. There are few churches in Indiana where the confectionery bill of the members is not greater during the year than the amount given for Foreign Missions."—L. C. Howe, New Castle, Ind.

"It is a brave thing to stand for the New Testament platform and order, but it is a dangerous thing. Along with the claim to the primitive faith goes the obligation to the primitive program. From our very position as a religious people we are under peculiar bonds to the passion of world-conquest. If we do not become the greatest missionary people in the world, all our talk about apostolicity is as sounding brass and tinkling cymbal."—F. E. Hagin, Japan.

"Do you know what President Taft said at a great Men's Missionary Convention the other day? He said that world-wide missions was the greatest work in the world; that the missionary was the pioneer of civilization, and that the heathen lands were absolutely hopeless without Christianity. Now, we are somewhat sorry that Mr. Taft is a Unitarian, but isn't it supremely humiliating for him to get ahead of some of us on missions when we claim to be loyal to Christ? It is impossible to be loyal to Christ without being loyal to his program, and his program is the world's redemption."—M. D. Adams, India.

"Our gallantry is strangely inconsistent. Wrath would sit upon our brows if any one should suggest that we strap the knapsack and musket to the backs of our wives and children

and send them off to the battlefield to fight for our Nation's honor. Our conscience is not at all strong, however, by a far bigger piece of cowardice. Have you seen any of our Christian men blazing with indignation because the brunt of the battle in world-conquest for Christ has been left to their wives and daughters? This is distinctly a man's job. It is no whit less disgraceful for men to leave this to women than to send them to fight at a Gettysburg or an Antietam."—M. D. Adams, India.

“World-wide evangelization is a great, big job! Men should tackle it

as they do other big jobs. If men used the same policy in digging the Panama Canal that they do in bringing a lost race to Christ, it would not be completed in a thousand years. Should the greatest spiritual task of the ages be carried on in any less dignified and manly a way than the digging of a big ditch? We are not digging a little canal to connect one sea with another. We are digging a system of spiritual canals through the stubborn hard-pan of heathenism that shall penetrate every remote land, ramify every pagan field, and carry the healing Waters of Life to the last famishing, unsaved soul. Man, what a task!”—Stephen J. Corey.

FOR THE MAN OF GALILEE.

BY S. J. DUNCAN-CLARK.

Shout aloud the stirring summons
O'er the land from sea to sea,
Men are wanted, men of courage,
For the Man of Galilee.
O, thou Man of Galilee!
Thou who died to set men free,
We will follow only thee,
Blessed Man of Galilee!

Men are wanted, men of purpose,
Men of high or low degree,
Each to be a fellow worker
With the Man of Galilee.
O, thou Man of Galilee!
In the fight to set men free,
We will follow only thee,
Glorious Man of Galilee!

From the counting house and college,
From the forge and factory,
Lo, there throngs a loyal legion
For the Man of Galilee!
O, thou Man of Galilee!
We will follow only thee,
In a life of faith and service,
Blessed Man of Galilee!

Onward! are his marching orders,
He who leads to victory,
Onward! till the world is taken
For the Man of Galilee!
O, thou Man of Galilee!
We will follow only thee.
O, thou fearless, peerless leader,
Glorious Man of Galilee!

MARCH OFFERING FLASH LIGHTS.

Get in line!

Take the offering promptly on time.

Order your March Offering supplies to-day.

This is the time to make your church a Living-link.

We give many figures in this issue, but they all talk loud.

Let us make a new and higher record in this offering this year.

This is the first offering of our New Century. Make it a good one.

What are you doing toward reaching the Apportionment in your church?

Please do not fail to reach your Apportionment the first Sunday in March.

This New Century March Offering Manual is worthy of your careful study.

The preacher that is not a leader in the missionary cause is not apt to lead in anything else.

Do not fail to hold a Foreign Missionary Rally in your church Sunday night, February 27th.

Missions is the one supreme business of every church. Keep this in mind and insist upon it.

Remember there are over eight hundred workers depending upon the results of the offering.

Last year thirty-two new Living-links were swung into line. Let us have a larger number this year.

"Helpful Suggestions," on page 69, will suggest a number of helpful points touching the offering.

We are making history in this great offering. Future generations will refer to it. See that it is worthy.

You will find many good things in this year's issue of the "March Offering Manual." Give it a careful study.

The Foreign Missionary Rally in your church Sunday night, February 27th, can be made a great occasion.

The churches expect the preachers to lead them in large and aggressive things for the extension of the Kingdom.

If the churches as churches give \$175,000 in this offering, then we may confidently expect to reach \$400,000 or more this year.

How does the missionary thermometer stand in your church? How does it stand in your own personal life and interest?

We now have more than one hundred Living-link churches. This is a good start on the Second Century, but it ought to be only a start.

The Foreign Society is in the greatest need of a special building fund of \$50,000 at once, to provide buildings that are most urgently needed.

The article in this issue by E. W. Allen, our new Secretary, "The Uprising of Men for World-conquest," is just what our business men need. Get them to read it.

We received more different offerings for Foreign Missions last year than in any previous year, and we hope to surpass the record before this year closes. Help us!

HELPFUL SUGGESTIONS.

The following helpful suggestions touching the March Offering have been gleaned from the actual experience of those who have been successful in making the offering large in their respective churches. We offer them in the hope that they will help others:

1. *The Announcement.*—This may seem to be a small matter, but it is not. The way, the spirit, and the time of making the offering should all be carefully thought out. It requires moral earnestness. It should be made clear and distinct. The first announcement should not be later than the first Sunday in February. A joyous, hopeful spirit should characterize every mention of the event.

2. *A Special Feature.*—There should be some special feature in the March Offering every year. This year the emphasis may appropriately be put upon the fact that this is the first offering of our second century. This will have a mighty appeal to the churches if carefully and enthusiastically presented. We will be making history in this offering. We ought to set the pace this year for the next hundred years. What we do this year will be recounted by the generations who come after us. We must set a high mark if we are to be worthy examples of those who are to follow us.

3. *Taken for Granted.*—The offering should be considered as a matter of course. It should have a place in the life of the church like baptism or the Lord's Supper. There should be no question or doubt about it. Assume that everybody favors it, and is even anxious about it. Let it be regarded as a day of inspiration and spiritual opportunity. It can be made a day of great and joyous religious experience. This is true, we are glad to say, in an ever-increasing number of the churches.

4. *A New Century Rally.*—Please arrange for a great New Century March Offering Rally in your church Sunday night, February 27, 1910. This will be the first rally in your church of the second century. This meeting should be arranged with great care and in the spirit of boundless expectancy. This rally is a great feature in many churches every year. Short speeches, stirring songs, fervent prayers, should be the order. Make use of your home talent. The results of this meeting will cheer your heart. Let no gifts nor pledges be made at this rally.

5. *Your New Century Apportionment.*—Here is a place to try real missionary metal. *Strike high!* And then strike again. The Apportionment will help to reveal the church to itself. Last year 962 churches measured up to their Apportionment. This is encouraging, when it is remembered that the Apportionments are often increased year by year. The reaching of the Apportionment makes the church have a feeling of self-

respect and brings it to a fresh consciousness of its strength and power. There should be no defeat at this point. Many churches raise two and three times the amount they are asked. The time has long since passed when any question should be raised about the wisdom and righteousness of the Apportionment Plan.

6. *March Offering Supplies.*—This is the time to make much of the March Offering Envelope. Please place one in the hands of every member of the church and any special friends. They will help to increase your offering. *Please be careful to write the name of each member upon the envelope before handing out.* Stick a pin here! Two pins if necessary. This is a matter of the very greatest importance. Use also the pledge cards. They are a great help. This card was used for the first time last year. They proved a great success. *You try it.* Do not fail to place a copy of "*Grains of Gold*" in the hands of every member of your church. This is a new leaflet. It is meaty.

FINANCIAL EXHIBIT FOR THE YEAR 1908-9.

	1908.	1909.	Gain.
Number of contributing churches..	3,457	3,396	*61
Contributing Sunday-schools	3,742	3,775	33
Contributing C. E. Societies	1,033	1,068	35
Number of individual offerings....	1,397	1,764	367
Amounts	\$274,324 39	\$350,685 21	\$76,360 82

Comparing the receipts from different sources shows the following:

	1908.	1909.	Gain.
Churches	\$128,347 81	\$146,081 60	\$17,733 79
Sunday-school	75,180 20	77,199 24	2,010 04
Christian Endeavor	13,171 74	15,040 25	1,868 51
Individuals	18,803 50	48,248 01	29,444 51
Miscellaneous	24,309 00	26,873 22	2,564 22
Annuities	7,700 50	34,789 67	27,089 17
Bequests	6,811 64	2,453 22	*4,358 42

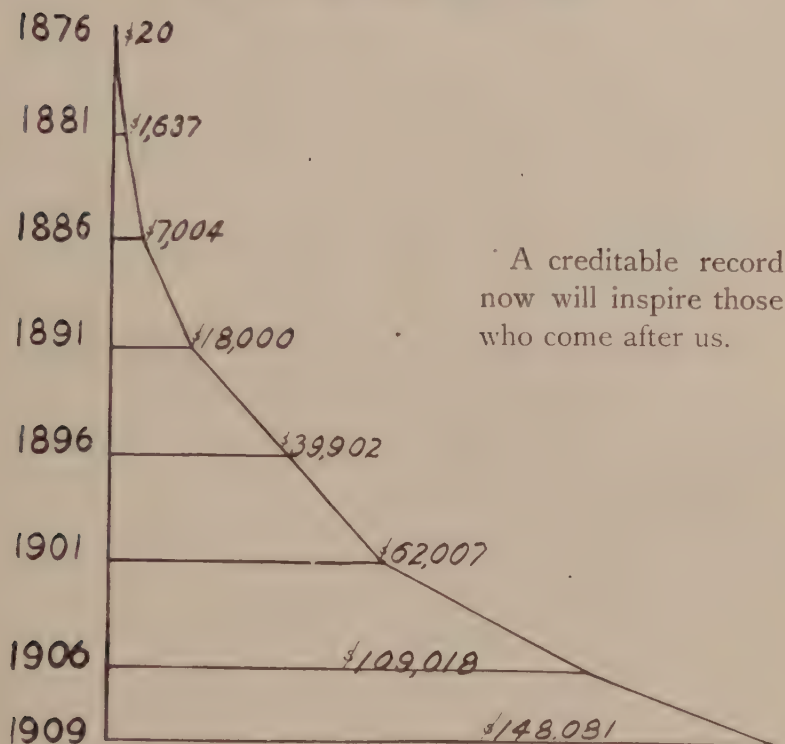
*Loss.

Gain in regular receipts, \$53,639.07; gain in annuities, \$27,089.17; loss in bequests, \$4,358.42.

This was a great report. There was a gain from every source of receipts except bequests. This exhibit ought to send a thrill of joy through the heart of every loyal disciple. Our brethren are going forward. They will do even better this, the first year of our Second Century.

NOW FOR \$175,000 FROM THE CHURCHES.

IT CAN BE DONE THIS YEAR.



HOW THE CHURCH OFFERINGS GROW!

The above diagram represents the growth of the receipts from the churches as churches for Foreign Missions since the organization of the Foreign Society. Note, especially, this does not include any receipts from other sources than the churches, as such.

There was little given during the first five years, from 1876 to 1881. The next five years, from 1881 to 1886, showed an encouraging gain. There was a long leap forward from 1891 to 1896. The offerings more than doubled during that period. They did not double the next five years, however, from 1896 to 1901, but a very creditable gain was made. During the past eight years the gifts from the churches have more than doubled. There ought to be, and we believe there will be, a great increase during the present year.

We ask the churches as churches this year for \$175,000. If they will give this amount we feel encouraged to hope for not less than a total of \$400,000. Shall it not be so?

INCREASES OF THE FOREIGN SOCIETY.

1. The churches as churches have increased their gifts \$56,500 in the past five years, or an average annual increase of \$11,500. The increase in ten years has been \$89,300, or an average of \$8,900.

2. The Sunday-schools have about doubled their gifts in ten years.

3. There has been an increase in the amount given on the mission fields of \$18,645 in five years.

4. The medical fees last year amounted to \$12,175, or an increase in five years of \$8,094.

5. The school fees last year amounted to \$8,472, an increase in five years of \$6,054.

6. The number enrolled in our Sunday-schools on the mission fields is now 9,657, an increase of 3,315 in five years.

7. The church membership is now 11,053, an increase of 4,700 in five years.

8. Last year 131,770 patients were treated, or an increase of 92,900 in five years, or an annual average increase of 18,587.

9. The number of native evangelists and helpers now number 634, which is more than double the number five years ago, and the number has been multiplied by five in ten years.

THE IMPERATIVE SUMMONS.

A. J. BROWN.

Never before has the summons been so imperative as it is to-day. Practically the whole non-Christian world is now accessible. Men in other spheres are recognizing the opportunity. Governments are pressing into the open doors and straining every nerve to influence these awakening nations. Business firms in Europe and America are keenly alive to the situation, and are sending their agents to the remotest parts of the earth. The Greek and Roman Catholic Churches are pouring priests and brothers, monks and nuns, into heathen lands, and spending vast sums in equipping them with churches and schools. The Mohammedans are flooding Africa with zealous missionaries. The Protestant Churches should redouble their efforts, that they may mold these new conditions before hostile influences become established. It is not a rhetorical figure, but the sober truth that it would take treble the sum that the churches are now giving to handle the situation in an adequate way.

THE NEW CENTURY APPORTIONMENT.

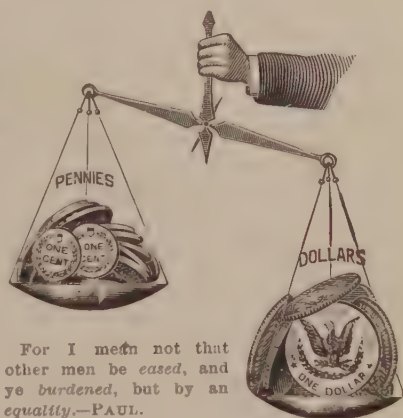
The Apportionment of your church for Foreign Missions for the current missionary year, October 1, 1909, to September 30, 1910, will be sent in good time. We feel that every church should concentrate all its powers to raise at least the amount asked. This is no small matter this New Century year. It is one of the very greatest importance. It may be you can go beyond this Apportionment. Last year a number of churches raised two and even three times their Apportionment. The strong Apportionment plan may be tabulated as follows:

1. It inspires the church to effort.
2. It is equitable and successful.
3. It is business-like.
4. It is Scriptural.
5. It is up-to-date.
6. Easy for the church to understand.
7. Gives each church a sense of personal responsibility.
8. Gives the church an idea of its ability.
9. Helps us to see ourselves as others see us.
10. There is nothing compulsory about it.
11. It reduces missionary giving to a system.
12. It is definite.

In a number of cases it was felt to be absolutely necessary to increase the apportionment somewhat. The increased force of missionaries, together with the new work proposed and the earnest demands to raise \$400,000 this year, seemed to require it. Let it be remembered, however, that there is nothing compulsory about the apportionment, except the compulsion of love and loyalty. It is only suggestive and advisory. It is not arbitrary or mandatory. It will be a glorious thing if the spirit of self-sacrifice and boundless enthusiasm to save the lost compels the church to go far beyond the amount suggested. We hope the churches as churches will raise \$175,000 the first Sunday in March. If they do we feel sure of reaching \$400,000.

Last year the churches as churches gave \$146,081—a gain over the previous year of \$17,733.

Please beseech your church to do its best.



MAP OF THE TIBETAN MISSION AND ENVIRONS.



Our missionaries who have been stationed for five years at Tachienlu have moved to Batang, on the Tibetan border. Here a strong station will be built up. Our missionaries will evangelize for a radius of two hundred miles from Batang. The circle of their influence is indicated by the dotted line. This is the most remote mission station in the world. No less than \$10,000 is needed for buildings at this new station. Our brotherhood should rejoice that the Lord has made it possible for us to open up a work on the borders of this last heathen stronghold. Batang is where Dr. Z. S. Loftis died August 12th last.

A WORLD-VIEW OF FOREIGN MISSIONARY FORCES.

The following figures are for the year 1908:

Number of missionaries	19,875
Native helpers	98,955
Total force in the field	118,901
Communicant members	2,056,173
Additions last year	164,674
Schools	28,164
Scholars	1,290,582
Total Home income	\$22,846,465
Income from the field	4,843,816

These figures are taken from the January, 1909, number of the *Missionary Review of the World*. We will publish the figures for 1909 as soon as they are available.

The Foreign Christian Missionary Society

CONTRIBUTIONS TO THE FOREIGN SOCIETY BY STATES AND COUNTRIES FOR THE YEAR 1908-1909.

STATES AND COUNTRIES.	Contributing Churches.....	Amount given by Churches	Contributing Sunday-schools	Amount given by Sunday-schools	Amount given by Y. F. S. O. E.	Amount of personal offerings and bequests	Totals.
Africa	2	\$444 25				\$4,428 83	\$4,873 08
Alabama	22	428 90	16	\$212 53	\$44 76	31 50	712 76
Arizona	5	199 50	4	43 40	22 25	1 00	266 15
Arkansas	22	982 55	30	269 49	33 50	289 00	1,514 54
Australia		734 50					734 50
California	94	7,214 98	105	3,700 62	840 68	7,448 12	19,204 40
Canada	56	1,574 07	44	679 92	89 05	1,146 31	3,889 35
China	8	745 19				13,149 46	14,194 65
Colorado	22	570 64	38	973 34	177 98	221 00	1,942 96
Connecticut	2	26 64	2	65 55		5 00	97 19
Cuba	4	175 23	2	32 88	24 88	1,382 65	1,565 64
Denmark	1	520 38				60 00	570 38
District of Columbia	6	361 74	6	631 04	93 93	80 00	1,166 71
England	19	7,250 25			67 99	3,924 54	11,242 78
Florida	11	250 93	10	159 72	37 96	534 00	982 61
Georgia	54	740 17	15	154 56		706 00	1,615 10
Hawaiian Territory	1	19 75			15 00		34 75
Idaho	12	845 75	17	238 70	84 50	32 00	700 45
Illinois	354	13,900 18	466	8,862 13	1,727 57	3,776 93	27,766 81
India	5	1,790 34				2,905 44	4,695 78
Indiana	334	10,649 63	410	7,199 80	1,090 47	2,949 82	21,889 72
Iowa	214	7,711 34	272	5,176 86	928 55	2,738 76	16,575 01
Japan	27	952 94				1,620 08	2,579 02
Kansas	181	4,231 66	267	8,863 48	983 05	6,023 17	16,021 86
Kentucky	283	14,471 35	227	4,851 16	488 98	6,362 77	20,177 26
Louisiana	7	250 74	9	109 81	29 57	10 05	400 17
Maine	1	81 00	1	15 00	15 23	1 00	62 23
Maryland	17	918 69	18	565 34	67 25	545 00	2,096 28
Massachusetts	17	221 82	7	114 17	23 51	50 00	409 50
Mexico				18 00		15 00	33 00
Michigan	51	1,398 37	69	1,137 98	281 24	2,172 00	5,239 59
Minnesota	31	611 42	26	422 14	87 90	689 00	1,760 46
Mississippi	17	271 61	8	80 15	19 00	21 85	404 01
Missouri	332	16,313 73	387	7,582 46	1,156 25	11,123 75	38,176 19
Montana	9	207 87	10	157 05	47 10	14 50	420 02
Nebraska	92	8,579 09	181	2,025 70	336 29	610 00	6,551 08
New Hampshire						10 00	10 00
New Jersey	2	102 71	2	96 60	80 00	6 00	285 31
New Mexico	7	176 86	7	228 78	62 00	15 50	473 13
New York	43	3,282 17	44	1,733 33	235 45	1,245 40	6,544 85
North Carolina	13	496 77	29	297 88	8 30	98 00	900 95
North Dakota	2	45 00					45 00
Norway	14	2,065 32				15 78	2,111 10
Ohio	319	15,038 30	397	11,345 40	1,653 08	16,093 41	44,180 19
Oklahoma	96	1,414 90	136	1,457 41	242 80	372 00	3,667 20
Oregon	90	2,171 69	59	1,294 94	429 80	3,800 50	9,729 99
Pennsylvania	105	4,235 54	127	4,244 39	566 05	815 60	9,851 48
Philippine Islands	3	517 75				2,598 65	3,116 40
Rhode Island	2	572 74					572 74
South Carolina	17	183 46	20	84 52			217 98
South Dakota	16	174 41	20	258 82	89 69	60 00	581 82
Sweden	1	23 48					23 48
Tennessee	44	1,785 90	28	407 68	112 30	811 00	3,116 97
Texas	117	6,408 52	86	1,500 88	183 40	941 15	9,083 45
Tibet						54 78	54 78
Utah			1	21 80	10 00		31 80
Vermont	2	18 31	2	73 40			91 71
Virginia	120	3,693 65	89	1,445 26	84 17	2,962 32	8,175 40
Washington	45	2,378 41	57	1,123 91	345 19	688 00	4,585 51
West Virginia	57	1,421 47	50	865 43	168 00	85 50	2,540 40
Wisconsin	12	258 71	15	192 65	59 25	20 00	580 01
Wyoming	1	20 00	8	10 00	18 00	1 00	49 00
Miscellaneous							4,665 31

CONTRIBUTIONS BY STATES AND COUNTRIES.

The following shows the contributions to the Foreign Society by States and Countries where the gifts amount to \$2,000 or more for the year ending September 30, 1909:

Ohio	\$44,130 19	Nebraska	6,551 08
Missouri	38,176 19	New York	6,544 85
Illinois	27,766 81	Michigan	5,239 59
Kentucky	26,177 26	Africa	4,873 08
Indiana	21,889 72	India	4,695 78
California	19,204 40	Washington	4,535 51
Iowa	16,575 01	Canada	3,889 35
Kansas	16,021 36	Oklahoma	3,667 20
China	14,194 65	Tennessee	3,116 97
England	11,242 78	Philippine Islands	3,116 40
Pennsylvania	9,851 48	Japan	2,579 02
Oregon	9,729 99	West Virginia	2,540 40
Texas	9,033 45	Norway	2,111 10
Virginia	8,175 40	Maryland	2,096 28

WHERE THE MONEY WAS SPENT LAST YEAR.

The following statement shows where the money was expended last year for Foreign Missions by our Foreign Society:

China	\$71,785
Japan	53,578
India	49,279
Africa	31,923
Philippine Islands	24,533
England	13,750
Scandinavia	9,234
Tibet	7,911
Cuba	5,972
Hawaiian Islands	1,916
Turkey	375

WHAT OTHERS ARE DOING.

The following is a statement of what some of the other Foreign Missionary Societies in the United States received for the year 1908-'09:

Methodist Episcopal Church	\$2,025,687
Presbyterian Board (North)	1,487,160
American Baptist Missionary Union (Northern Baptists)	1,150,354
American Board	947,163
Methodist Episcopal (South)	852,235
Protestant Episcopal Church	708,927
Southern Baptist Convention	460,797
Presbyterian Board (South)	412,156
Foreign Christian Missionary Society (Disciples of Christ)	350,685

The Foreign Christian Missionary Society

SOME CENTENNIAL FIGURES.

	1905.	1909.	Total 4 yrs.
American Christian Missionary Society,	\$100,323	\$118,107	\$468,874
Christian Woman's Board of Missions,	175,409	381,854	1,165,749
Foreign Christian Missionary Society..	255,922	350,685	1,199,271
Church Extension Board.....	96,655	66,566	260,181
State Missions.....	216,217	275,000	1,052,880
District and Miscellaneous.....	30,000	50,000	160,000
Totals	\$874,526	\$1,242,212	\$4,306,955
Educational Bldgs. and Endowments..	\$390,000	\$515,000	\$1,651,984
National Benevolent Association.....	79,732	191,552	502,229
Ministerial Relief Board	8,291	12,942	54,626
Kentucky Widows' and Orphans' Home,	8,000	10,000	38,000
Totals	\$486,023	\$729,494	\$2,246,839
Grand Totals	\$1,360,569	\$1,971,706	\$6,553,794

These are great figures and surpassed what was expected. We are now ready to begin the Second Century with a great missionary campaign. Onward is the word!

FOREIGN MISSIONARY AIMS.

Presbyterians—An average of \$5 per member.

United Presbyterians—An average of \$8 per member.

Methodist Episcopal—\$3,000,000 this year.
\$6,000,000 in 1912.

Protestants in Canada } \$3,200,000.
900,000 members }

What should our aim be as to average offering?

As to Income?

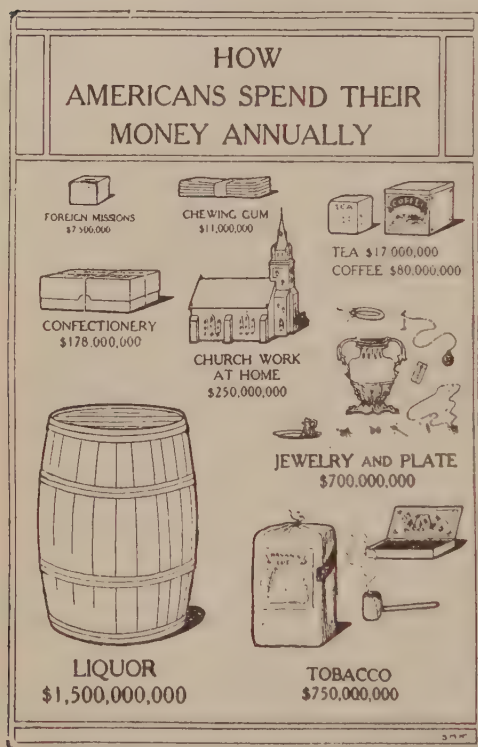
What Do Ye More Than Others?

THE CHRISTIAN DUTY OF GIVING.

GEORGE MULLER.

Are all the Christian readers giving *systematically* to the Lord's work, or are they leaving it to feeling, to impression made upon them through particular circumstances, or to striking appeals? If we do not give from

principle *systematically*, we shall find that our one brief life is gone before we are aware of it, and that, in return, we have done little for that adorable One who bought us with his precious blood, and to whom belongs all we have and are. As the Lord is pleased to entrust us with means, by the labor of our hands, or in our business or profession, or even through presents, legacies, or in any other way we may be supplied by him with means, we should consider that we are his stewards, and that he would have us to use our money for him. By this I do not mean that ordinarily we should give away all that we possess as fast as we receive anything from the Lord; but after considering our duty to our families



and other particular obligations, we should ask ourselves: "How much can I now spare for the poor, or for the work of God?" As the Lord *prosper*s us, as *he entrusts us with means*, we should give or lay aside for giving till calls are made upon us. The *principle* of thus acting is plainly set forth in 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." This passage, it is well known, refers, as to its literal application, to a collection to be made for the poor Jewish believers in Palestine who were in need at the time this letter was written to the church at Corinth; but though this is the case, the *principle* laid down in it holds good *now*.

1. Not for three or four times in the year those believers were to consider how God has prospered them, but *weekly*, and accordingly were

to set aside regularly a portion out of this amount. Thus *we*, too, may not only act *now*, but should find it preferable both temporarily and spiritually to do so. Generally speaking, there will be no difficulty in carrying out this principle; but should hindrances arise, God will enable us to overcome them if we really desire his help.

2. This exhortation is given to every class of believers—to the rich, the middle classes, and even to the very poor, for the very poorest persons also may, at some time, be particularly prospered by God, and thus have a *little* to give away, and that little God delights to accept if it be willingly and cheerfully laid down at his feet, as it becomes all to do who “know the grace of our Lord Jesus Christ; for though he was rich, yet for our sakes he became poor, that we, through his poverty, might be rich.”

3. It may be asked: “How much shall I give? What proportion of my prosperity shall I set aside for the poor or the Lord’s work?” The answer is, No command is given regarding this. It is left to the measure of knowledge and grace which we have. God loves a cheerful giver, and therefore gives no command to us under the present dispensation. But if as yet the reader has not grace enough to stand before the Lord with everything that he possesses, let him fix upon a certain proportion of his income, however small, rather than leave what he gives to feeling and impression; only, what little he has determined on, that let him give, habitually, faithfully, and under all circumstances, and he will find himself so blessed spiritually and even temporarily, that he will soon desire to give in larger proportion. Thus have thousands of systematic givers found it to be.

AND A VISION APPEARED TO PAUL IN THE NIGHT.

(Acts 16: 9.)

’T was but a vision which one certain night
Appeared to Paul, while he in Troas lay
In earnest prayer, that God would give him light
To which new province he should make his way.
’T was but a vision, but no human act,
No royal mandate, no ingenious thought
Has been more fruitful than this night’s impact
On Paul’s keen mind and the transition which it wrought.

’T was but a vision, but it changed the fate
Of ancient Greece with its philosophy,
The roadways of imperial Rome were made
By it a conduit for the spread of liberty;
The temples of the gods from that hour came to nought
And in its place the cross rose to the skies,
Who, (but one God-inspired) could in that day have thought
How wide a realm should from Paul’s vision rise.

CHRISTIANITY'S ONWARD MARCH.

Turner, the historian, in his "Sacred History of the World," gives these figures as illustrating the growth of Christianity during the centuries:

First century	500,000 adherents
Second century	2,000,000 adherents
Third century	5,000,000 adherents
Fourth century	10,000,000 adherents
Fifth century	15,000,000 adherents
Sixth century	20,000,000 adherents
Seventh century	24,000,000 adherents
Eighth century	30,000,000 adherents
Ninth century	40,000,000 adherents
Tenth century	50,000,000 adherents
Eleventh century	70,000,000 adherents
Twelfth century	80,000,000 adherents
Thirteenth century	75,000,000 adherents
Fourteenth century	80,000,000 adherents
Fifteenth century	100,000,000 adherents
Sixteenth century	125,000,000 adherents
Seventeenth century	155,000,000 adherents
Eighteenth century	200,000,000 adherents

Turner's estimate goes no farther, but we have the figures of a recognized authority, M. Fournier de Flaix, who, as the result of the most elaborate and painstaking inquiry, gives the total estimated number of Christians in the world at the present time at 477,080,158. This leaves the figures for the nineteenth century probably near the 300,000,000 mark. M. de Flaix gives the present status of the world's religions thus:

Hinduism	190,000,000 souls
Buddhism	147,000,000 souls
Confucianism	256,000,000 souls
Shintoism	14,000,000 souls
Judaism	7,186,000 souls
Taoism	43,000,000 souls
Mohammedanism	176,000,000 souls
Polytheism (many gods)	117,681,669 souls
Christianity	477,080,158 souls

The nineteenth century witnessed a greater advance in Christianity than any of its predecessors. It was this century which saw the birth of Foreign Missions and the rapid growth of that great evangelizing movement which is surely destined to take the world for Christ.

These figures are taken from a recent issue of the *Christian Herald*.

MORE SIGNIFICANT.

While the above figures are full of encouragement, yet the growth of Christian missions from 1895 to 1908, or in the short period of only thirteen years, is still more significant.

In 1895 the total membership in all heathen fields was 995,793; in 1908 the membership was 2,056,173, a gain in thirteen years of 1,060,380, or more than double in thirteen years.

In 1895 the total number of additions was only 63,081, while in 1908 the number was 164,674, or an increase of more than 100,000 in thirteen years.

The number of missionaries leaped from 11,765 to 19,875, or a gain of 8,110 during the same period. This is no less significant. This is an annual increase of more than 623, or nearly two per day.

The number of native helpers increased from 55,118 to 98,955 in thirteen years, or a gain of 43,837, or nearly eighty per cent. These are cheering figures.

The income of the missionary societies of the world have grown in thirteen years from \$13,620,972 to \$22,846,465, or an increase of \$9,225,493.

Then again, the number of scholars in mission schools has grown from 786,002 to 1,290,582, or almost doubled.

What marvelous things our eyes are permitted to see! The hand of the Lord is upon us. His Spirit fills the hearts of His people more and more. What may we not expect in the next twenty-five years?

THE PREACHER AND BEQUESTS.

If I were asked what was the most important sermon I ever preached in this pulpit as regards financial results, I should say a sermon on Foreign Missions preached on Sunday Night, Oct. 21, 1883, which was heard by a noble Christian woman who said to me at the close of it, "I believe you have converted me to your view of the subject," and who, passing to her reward shortly after, left a bequest of \$30,000 to our Foreign Christian Missionary Society, the largest it ever received.—George Darsis of Frankfort, Ky.

A Presbyterian preacher stated that it was his rule to preach one sermon each year on the duty and obligation of making bequests to the various enterprises of the church.

GROWTH OF THE MISSIONARY SPIRIT.*

GEORGE DARSIE.

In nothing has my ministry in this Church been more gratifying than in the growth of the missionary spirit. At the time of my coming to Frankfort our offerings amounted to little or nothing—but that was nothing unusual in any of our churches at that time. The missionary conscience of our brotherhood has had its awakening since that time. The first offering I proposed to ask for was met by one of our best and most prominent brethren with the remark: "We must be just before we can be generous." Then he dwelt upon the fact that the church was barely able to make the two ends meet for its own support, much less was it able to do anything for other interests outside of Frankfort. It was rather a wet blanket on my spirits, but we made the offering just the same, and we kept on making it, and this pulpit, year in and year out, rang loud and often with sermons on missionary obligations. There was at first not only indifference to all missions, but there was also downright opposition to Foreign Missions. But between the ceaseless hammering of the pulpit, and the ceaseless passing of the collection baskets, indifference and opposition melted away in a very few years, and the offerings grew, and grew most astonishingly. I remember that when Albert Morton, who, with G. L. Wharton, was our pioneer missionary to India, made a visit to Frankfort and spoke in this pulpit, we raised for him, in voluntary contributions, without taking a regular collection, the sum of seventy dollars. I was ready to shout over it. I was only afraid we could n't keep that sort of thing up. But when a year or two later the March Offering jumped up to two hundred dollars, I had begun to see that as nothing succeeds like success, so nothing increases giving like giving. There was no backward step possible. Up we climbed to three hundred dollars, and then to four hundred, and now we are a Living-link church, giving, with the aid of the Sunday-school, six hundred dollars yearly to support our own foreign missionary, Dr. W. E. Macklin, of Nankin, China, who is doing splendid service as a medical missionary, and who is pronounced by one of the best authorities in all that land, "the greatest man of his age in China." We are indeed highly favored to have part and lot in his great work.

And the growth of our zeal for Foreign Missions has not exceeded the growth of our zeal for Home Missions. We have a hand in all our organized missionary and benevolent work. For evangelizing America this church led all our churches in the United States the past year—though in membership and financial ability we have hundreds of churches stronger than this.

For our State work in the year just closed we exceeded the sums given by our great churches both in Louisville and Lexington.

In church extension we have more than made up the five thousand dollars necessary to constitute the Frankfort Names Loan Fund, and are going right along to make it ten thousand dollars. Already we have, through that fund, built thirty houses of worship, and hereafter we shall average five new churches a year.

For ministerial relief our offering of over one hundred dollars goes regularly to pension our honored veterans and their families. Our Sunday-school,

*This statement was made by the late Geo. Darsie, of Frankfort, Ky., in 1904. During 1909 the Foreign Society received \$1,328 from Frankfort. C. R. Hudson is a most worthy successor of Geo. Darsie.

our Endeavor Society, and our Juniors make their annual offerings to missions as regularly as the church. The amount given for missions and other benevolences the past year by this church and its various societies aggregates over twenty-one hundred dollars. And this does not include the permanent support of an evangelist in the general home field provided by the liberality of a single member of our church, whose name must be neither printed nor spoken. In a word, do you blame me for feeling and for saying that nothing in my Frankfort ministry is more gratifying than the growth of the missionary spirit among my people?

THE PREACHER AND THE OFFERING.

It goes with the saying that the preachers, as a class, are, by all odds, the most liberal givers in the churches. Wherever a church has undertaken to support a missionary, or has made a decided increase in its offering, it may be set down as a fact that the minister in charge has led in the giving. He has presented the claims of the work in the pulpit. He has prayed for missions and for missionaries. He has distributed literature, and has arranged for a thorough canvass of the entire congregation. He has created a missionary atmosphere in the church. No one is left in doubt as to the place the enterprise has in his thought and life. That is not all. When the time for the offering comes he gives as much as he asks from any one else, or more. Thus one man, out of a modest income, offered to give as much as the whole church—aside from himself—would give. Another took a blackboard into the pulpit and put opposite his own name the sum of fifty dollars. He asked others to stand beside him. There was no one to respond, though there were those present able to give five dollars to his one. The next amount was for twenty-five dollars, and that was called out by the gift of the minister. His act was a ringing challenge to every other member, and the giving all along the line was on a larger scale than it would have been except for the minister's fifty dollars. Another man let it be known that he and his family were going to give seventy-five dollars. This knowledge electrified the congregation. As a result, the offering of that year was three times as large as in the previous year. The preacher's giving will determine the giving of the people he serves. If they know that he gives to the extent of his ability, or beyond his ability, they will give far more liberally than otherwise.

With many of our preachers the offering is an event of supreme importance. They think about it the first thing in the morning, and the last thing at night. Their concern manifests itself in their conversation and in their prayers. Out of the abundance of their hearts their mouths speak. The people feel that it is a burden upon their souls. There are men who close their ministry the last of February. They see to it that the offering is taken before they leave. Instead of a formal sermon of farewell, one man preached a fervent sermon on world-wide evangelism, and took the offering. On taking a new work about the first of March, one of their first inquiries is about the offering for Foreign Missions. If it has not been taken, they arrange that it shall be taken before the month closes. If a man of this class should go to Europe or to Palestine, he takes the offering before he goes, if that is practicable. If it is not, he leaves his own offering to be added to that taken when the time comes. A man like that would as soon think of neglecting a note in the bank as to neglect his duty. Churches served by such men are certain to make worthy offerings.

There are a few men to whom the offering is a matter of small concern. They may preach about it, and announce it in a timid and listless way, but they do not give anything themselves. Or, if they give, they give a dollar or less. Others ascertain what they give, and give accordingly. There are men, so it is said, who never give anything to a missionary offering. They go to Palestine and make no provision for the taking of the offering, and leave no money to be added to it at the proper time. They feel no concern about the offering, and offer no fervent and effectual prayer that the church may do its full duty when the day comes. They stand on Mt. Olivet and read the great commission and kodak the scene; they ascend the roof of the tannery in Joppa, where Peter got his vision of a world evangelized; they buy a piece of leather as a souvenir. But that is all. The churches they serve take their cue from their ministers. The offering that, under capable leadership, would be worthy of a great people, is a miserable pittance. Such ministers soon find their level; they go to their own place. They wonder and are grieved that they are not called to fill the highest positions. Had they honored their Lord, he would have honored them.

MR. KENNEDY'S PRINCELY BENEFACTIONS.

John Stewart Kennedy, who recently died in New York City, was a member of the Presbyterian Church. He willed about \$30,000,000 to educational, missionary, and benevolent causes. He had been a liberal giver for many years. His example ought to provoke many other business men to remember the Lord's cause in their last will and testament.

The following is a statement of many of his gifts:

Recipient of \$5,000,000.

Columbia University.

Recipients of \$2,250,000.

Metropolitan Museum of Art.

Presbyterian Hospital, New York.

Public Library, New York.

Board of Foreign Missions of the Presbyterian Church in the United States of America.

Board of Home Missions of the Presbyterian Church.

Board of Church Erection Fund of the Presbyterian Church.

Recipients of \$1,500,000.

Church Extension Committee of the Presbytery of New York.

United Charities, New York.

Robert College, Constantinople, Turkey.

Recipients of \$750,000.

The Presbyterian Board of Aid for Colleges and Academies.

The American Bible Society.

New York University.

The Charity Organization Society of the City of New York, for its School of Philanthropy.

Recipients of \$100,000.

Yale University.

Williams College.

Bowdoin College.

The University of Glasgow.

Amherst College.

Dartmouth College.

Hamilton College.

Tuskegee Institute.

Hampton Institute.

Recipients of \$50,000.

Lafayette College.

Wellesley College.

Teachers College.

Northfield Seminary.

Anatolia College, Turkey.

Oberlin College.

Barnard College.

Elmira College.

Mt. Hermon School.

Berea College, Kentucky.

There were four gifts of \$25,000, including one to the American School at Smyrna, several of \$20,000, and sixteen of \$10,000.

OUR FOREIGN MISSIONARY PULPIT.

SERMON OUTLINES.

Some suggestive thoughts for our preachers.

Subject: The Missionary Manifesto.

Text.—Matt. 28: 18-20.

G. Campbell Morgan sees three things in this passage, namely:

I. The Deposit.

II. The Debt.

III. The Dynamic.

The truth of the gospel is the deposit. Our Lord said: "The words which thou gavest Me I have given unto them. John 17: 8.

The debt grew out of the fact that the truth of the gospel was given them in trust for the world. It was to be proclaimed everywhere.

The dynamic is found in the assurance that He would be with them always. His presence was a guaranty of triumph.

Subject: Salvation and Missions.

Text.—Romans 10: 16.

In the preceding verses the apostle quotes from Moses, from Isaiah, and from Joel. Lev. 18: 5; Is. 28: 16; Joel 2: 32. Moses taught that the man that did the righteousness which is of the law should live thereby. But no man ever kept the law perfectly. The gospel method of justification is by faith. Confession and faith secure salvation. The believer is not put to shame. This is true of Jew and Greek. For whosoever shall call on the name of the Lord shall be saved.

Then the questions recorded in verses 14 and 15 follow. 1. No one can call on a Redeemer in whom he has not believed. 2. No one can believe in a Redeemer of whom he has not heard. 3. No one can hear without a preacher. 4. One can not preach except he has been sent.

It is for the church to send; for

the preacher to go and preach; for the people to hear and believe. The gospel is good news; good news must be told; the truth must be received into good and honest hearts to be the power of God unto salvation.

Subject: The Great Commission.

Text.—Matt. 28: 18-20.

This is the grand missionary charter. Here is more than our justification for urging on missionary work, more than our encouragement for maintaining it; here is our positive duty to evangelize the world. Let us look at the source, the object, and the encouragement of this great commission.

1. Its source.—The authority and command of Christ. It is the risen Christ that spoke these words. All authority had been given Him. He uses His authority to send His disciples to preach the gospel. The Christless nations need the gospel. The gospel confers blessings upon those who accept it. These are powerful motives, and they are reinforced by the direct and positive command of Christ. The church that neglects missions is disregarding the express order of her Lord.

II. Its object.—1. To go. Not to sit or stand, but to go. Not wait for the world to come to Christ, but to go and preach Christ. 2. To make disciples. Definite instruction concerning Christ's life and death and resurrection must be given. The truth is to be proclaimed. 3. Baptize. Christ is to be confessed publicly. He is to be put on. 4. To teach the converts to observe all that Christ has commanded. They are to be trained in Christian ethics.

III. The Encouragement.—The living presence of Christ. He was dead,

but is alive for evermore. He is with the church in its missionary work. The abiding presence of Christ. To the end of the age. The work is to go on until all nations have heard the joyful message, and till the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.

Subject: The Evangelization of the World.

Text.—Matt. 24: 14.

By the gospel is meant the good news of Christ's Kingdom. "God was in Christ reconciling the world unto Himself."

This gospel is to be preached. It is not to be written on stone or parchment; it is not to be put in a book and sent to people by mail or express—it is to be preached. There is no substitute for the living voice of the living man. The press has its place; the phonograph may give out the message with verbal accuracy; but something else is needed. Our Lord was a preacher. He trained men to preach. His apostles were not theologians, or philosophers, or literateurs; they were preachers par excellence. They went out as ambassadors and besought men to be reconciled to God.

The field of their operations was the world. We have such expressions as, all nations, all the world, the whole creation, the uttermost part of the earth. Christ gave himself a ransom for all; he tasted death for every man; it is his will that every man shall hear the word of truth, the gospel of salvation.

Then shall the end come. Jerusalem first; afterward the world or the present age. The Roman Empire heard the gospel before Jerusalem was destroyed. When all nations shall have heard the gospel Christ will come in his own glory and the glory of his Father. It is for us to

hasten His coming by giving the gospel to all mankind.

Subject: The Alabaster Box of Precious Ointment.

Text.—John 12: 1-11.

Comp.—Matthew 26: 6-13.

Introduction.—The occasion was the supper at the home of Simon the Leper, who had probably been healed by Jesus. Lazarus, who had just been raised from the dead, was also an honored guest. It was six days before Christ's crucifixion.

1. This Incident Reveals the Social Life of Jesus.—He was no mere recluse, no misanthrope; His religion is not a cold, icy formalism, ignoring men's daily avocations, trials, hopes, sorrows, joys. On the contrary, He came into warm, sympathetic touch with the people everywhere—in the fields, on the street, at the synagogue, in the home.

2. The Beauty of Sacrifice.—The alabaster flask of liquid perfume, pure and worth 300 Roman denarii—a denarius being a day's wage. The attar of roses now made in Ghazipoor, India, requires 400,000 full-grown roses to produce an ounce, and sells—pure—in English warehouses for \$100 an ounce, or \$1,200 for as much as Mary poured on the Savior's head (Matt. 26: 7) and feet (John 12: 3).

This sacrifice was an expression of Mary's love and devotion. Love always expresses itself in action. The Christian who makes no sacrifice for the cause of Christ lacks love in his heart. "The first condition of all really great moral excellence is a spirit of genuine self-sacrifice and self-renunciation." Lechy's History of European Morals. Mary gave the very best and costliest she had. Jesus deserves our best—best efforts, talents, time, and dollars!

3. The Sin of Selfishness.—In sharp, hideous contrast with the bright lights of Mary's sacrifice are

the black shadows of Judas' avarice. Over against the alabaster box of Mary in this picture is the money-box of Judas—her three hundred denarii, his thirty pieces of silver; her liberality, his love of money; her noble deed for her Lord, his hypocritical profession of concern for the poor; her noble memory forever, his wretched and awful end. Why this waste? (Matt. 26: 8.) The people who "waste" money and sacrifice on conventions, missionary societies, and saving the heathen, are those who build hospitals and care for the poor at home.

4. Our Duty to Honor the Living.—Mary's great love caused her to anticipate Christ's burial when precious ointments were used to embalm the body. Lavish and costly offerings for

the dead are useless, while the living millions long for the Bread of Life. Building a hospital in China or a school in India, or a church in Africa, where the lost can get sympathy, light, and salvation, is a thousand-fold better than a costly shaft of marble in a cemetery.

5. Noble Deeds Live Forever.—Matt. 26: 13. There is an immortality in every noble action. The fragrance of Mary's alabaster box of ointment still fills the world. The good and noble never die. As we give, we live. As we lose ourselves, we find ourselves.

"O, to be the cup of strength
To other souls in some great agony—
So shall we join the choir invisible,
Whose music is the gladness of the
world."

ABOUT SENDING OFFERINGS.

1. The offerings should be sent promptly. This is simple justice and Christian business. Some offerings are held for many months, when the donors suppose their gifts have been promptly sent on their mission of helpfulness. Other gifts made for Foreign Missions which, for one reason or another, are never forwarded.

2. Care should be taken to give the local name of the church, as Mt. Pleasant, Corinth, Sixth Street, etc., when different from the postoffice.

3. Friends are requested also to state definitely whether the money is from a church, a Sunday-school, an Endeavor Society, or an individual. We keep separate accounts with each of these, and it is important that each receive proper credits. A little care in this matter will avoid misunderstanding and save much needless correspondence.

4. When money is sent for a special object or on a pledge, or on a Life Membership, or Life Directorship, the fact should be so stated.

5. And in all let us heed the apostolic injunction: "Not slothful in business, fervent in spirit, serving the Lord."

6. The offerings should be sent to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio, who will at once return a proper receipt. Money should be sent by bank draft, post-office order, express order, or registered letter. Never send currency, as bills or silver coin, in a letter without registering.

PERSONAL GIFTS OF \$500 OR MORE.

During the missionary year ending September 30, 1909, the Foreign Society received the following personal gifts of \$500 or more:

R. A. Long	\$10,000 00
G. H. Waters	5,250 00
A Friend	4,000 00
William Bobbitt	3,540 00
A Friend	2,506 00
J. Coop	2,367 25
Mr. King	1,600 00
Harriet R. Miller	1,505 00
Mr. Chwang	1,100 00
Nell B. Ford	1,100 00
Jos. F. Bryant	1,005 00
Mrs. Matilda Dodd	1,000 00
I. W. Gill	1,000 00
A Friend	1,000 00
Augustus M. Sinks	1,000 00
A Friend	1,000 00
Cynthia A. Allen	945 00
Minor J. Allen	818 00
Mrs. Rose Wilson	700 00
Andrew Ross	610 00
Chas. Reign Scoville	600 00
Stella D. Ford	600 00

Mrs. Ellen M. Thomas.....	590 00
Mrs. Mary J. Tabor.....	575 00
E. L. Anderson	515 00
H. C. Groves	510 00
A. F. Linn	510 00
A Friend	505 00
Mr. and Mrs. John Miller ..	500 00
A Friend	500 00
A. W. Jeffress	500 00
Mr. and Mrs. J. W. McLeave	500 00
Margaret Foley	500 00
A Friend	500 00
Mrs. Laura Ela	500 00
J. W. B. Smith	500 00
Mrs. M. M. Tucker.....	500 00
N. P. Van Metre	500 00
Alice Bitner	500 00
William Q. Fish	500 00
Mrs. Anna R. Major	500 00
Harriet T. Cramer	500 00
A Friend	500 00
F. S. Smith	500 00
R. M. Giddens	500 00
A Friend	500 00
Mrs. W. F. Brittingham ...	500 00
T. A. Cary	500 00

CONTRIBUTIONS BY CITIES.

The following are the gifts from cities that gave the Foreign Society \$1,000 or more during the missionary year ending September 30, 1909. These represent all gifts from these cities, except annuities:

Kansas City, Mo.	\$13,818 08
Cincinnati, Ohio	6,503 03
Akron, Ohio	3,502 52
Chicago, Ill.	3,374 82
Wichita, Kan.	3,050 00
Des Moines, Ia.	3,011 26
St. Louis, Mo.	2,900 78
Lexington, Ky.	2,809 13

Detroit, Mich.	2,521 10
Cleveland, Ohio	2,378 06
Los Angeles, Cal.	1,868 36
Richmond, Va.	1,632 06
Eugene, Ore.	1,626 36
Indianapolis, Ind.	1,594 82
Seattle, Wash.	1,518 81
Louisville, Ky.	1,410 94
Ft. Worth, Texas	1,371 37
Frankfort, Ky.	1,328 00
Buffalo, N. Y.	1,309 93
Pittsburg, Pa.	1,281 98
Youngstown, Ohio	1,247 02
Washington, D. C.	1,140 71
Eureka, Ill.	1,060 20

LIVING-LINK EXPERIENCES.

The following extracts are from pastors whose churches are supporting a missionary on the foreign field. These testimonies ought to have great weight, and they will. The Living-link plan is heartily endorsed.

Count us as friends to the method.—H. E. Van Horn, Des Moines, Ia.

It makes the business alive and real.—Wallace Tharp, Allegheny, Pa.

It taught us that we were not a puny infant.—W. A. Pite, Fulton, Mo.

It saves the church from selfishness.—Cephas Shelburne, East Dallas, Tex.

Let me urge you to try the Living-link plan.—B. S. Ferrall, Buffalo, N. Y.

It brings the heathen field to your very door.—I. J. Spencer, Lexington, Ky.

It is God's plan of unifying the nations in Christ.—S. Boyd White, Moberly, Mo.

I shall do all I can to foster the Living-link plan.—G. K. Berry, Ashland, Ore.

We recommend the plan. There is magic in it.—H. D. Smith, Hopkinsville, Ky.

We have raised more money with less effort.—F. M. Rogers, Long Beach, Cal.

We would not like to depart from the plan.—Stephen E. Fisher, Champaign, Ill.

The Living-link relation has been a blessing to us.—E. P. Wise, E. Liverpool, O.

The Living-link plan is the apostolic plan of missions.—H. C. Garrison, Danville, Ky.

The Living-link plan of missionary work is scriptural.—Mark Collins, Lexington, Ky.

It makes missions personal, definite, satisfactory.—J. W. Carpenter, Uniontown, Pa.

The Living-link binds the church to the missionary cause.—C. M. Yocum, Cincinnati, Ohio.

It speedily wins its way into the hearts of the thoughtful.—F. D. Ferrall, Bloomfield, Iowa.

It drives out selfishness and gives place to the Spirit of God.—H. B. Ford, Midland, Texas.

We are reading the world-wide Commission with greater delight.—C. B. Reynolds, Alliance, O.

Nothing else can make missions so definite and personal.—Justin N. Green, Evanston, O.

The reflex influence on the church is a constant blessing.—C. J. Tanner, Detroit, Michigan.

We feel that we are really preaching in India and China.—J. E. Davis, Beatrice, Nebraska.

This church finds great joy in the new and larger relation.—W. T. Hilton, Greenville, Tex.

I am happy to speak in commendation of the Living-link plan.—Finis Idleman, Des Moines, Ia.

A Living-link missionary makes any church a world power.—Peter Ainslie, Baltimore, Md.

It puts all missionary work on the only real permanent basis.—J. T. T. Hundley, Norfolk, Va.

The Living-link plan is the only plan for doing big things.—H. D. C. MacLachlan, Richmond, Va.

The Living-link plan has made our people enthusiastic for missions.—L. O. Bricker, Maryville, Mo.

It has meant for us an added interest in world-wide evangelization.—E. L. Powell, Louisville, Ky.

The Living-link idea is just the thing. It enthuses the membership.—W. H. Book, Columbus, Ind.

It makes a church spiritual, evangelistic, and gets it out of debt.—J. R. Perkins, San Francisco, Cal.

It makes mightily for a church's efficiency in the Kingdom of God.—Herbert Martin, New York City.

For the sake of the work and the workers then speed the plan.—Chas. S. Medbury, Des Moines, Ia.

No offering we make is as cheerfully and heartily given as this.—V. W. Blair, North Tonawanda, N. Y.

Harrodsburg believes in the wisdom of the Living-link method.—Horace Kingsbury, Harrodsburg, Ky.

The missionary supports the home church in a loftier plane of work.—Geo. W. Hemry, South Bend, Ind.

Not a line of work that does not feel its inspirational effect.—H. O. Holmes, Lawrenceville, Ill.

It is the ideal plan for the development of a symmetrical church life.—R. W. Abberley, Rushville, Ind.

We greatly appreciate the privilege of being in the Living-link rank.—J. E. Dinger, Ft. Worth, Tex.

It is a definite amount to support and a definite work in a definite field.—W. J. Shelburne, Norwood, O.

We have all marveled at the ease with which the needed funds have been raised.—W. G. Conley, Covina, Cal.

It gives dignity to the church and the cause of missions in the church.—Pastor W. S. Lockhart, Fayetteville, Ark.

Let the doubting preacher and church try it. To obey is to see, and feel, and know.—H. C. Kendrick, Georgetown, Ky.

The idea is an inspiration that has brought untold blessing to many of our churches.—James M. Philpott, St. Louis, Mo.

We have thousands of churches able to do what the Gainesville church is doing.—Ernest C. Mobley, Gainesville, Tex.

It is a sane, scriptural, common sense idea that appeals to thoughtful men and women.—W. E. Ellis, Cynthiana, Ky.

It is the most potent influence for developing the spirit of unselfishness in the church.—Ernest J. Sias, Frankfort, Ind.

The Living-link plan is an excellent one for both ends of the chain—the church and the missionary.—J. E. Lynn, Warren, O.

It stimulates missionary education. It leads a church to attempt worthier things at home.—Jos. C. Todd, Bloomington, Ind.

New recruits of the local congregation for Foreign Missions will be more easily procured.—Madison A. Hart, Columbia, Mo.

It links the living, growing work, and the living, growing church in bonds of living flesh and blood.—D. W. Moore, Carthage, Mo.

The church has doubled all of its giving this year and more; besides two hundred have been added.—J. O. Shelburne, Dallas, Texas.

The Living-link gives us a definite interest, broadens our sympathies, and quickens our spiritual life.—Austin Hunter, Chicago, Illinois.

It spells Antioch, Barnabas, and Paul, and a growing number of similar combinations in modern times.—W. W. Sniff, Paris, Illinois.

Her life and work (Miss Bertha Clawson, their Living-link) constitutes the chief joy of the church.—Vernon Stauffer, Angola, Indiana.

Nothing so effectually eliminates the anti-missionary and the o-missionary church as the Living-link.—H. O. Breeden, Denver, Colorado.

So enthusiastic are our people that we are dreaming Living-links for all phases of our propaganda.—Harvey H. Harmon, Lincoln, Neb.

In becoming a Living-link this church has unexpectedly come into the greatest blessing of its history.—Walter M. White, Mexico, Mo.

It has been a great blessing in that it has vitalized and deepened missionary zeal in the church.—Jesse P. McKnight, Los Angeles, Cal.

The Living-link relationship once established creates in the church a worthy ambition to maintain it.—F. W. Burnham, Springfield, Ill.

I am committed to the Living-link idea because I believe it puts life into all the activities of a church.—M. G. Buckner, Owensboro, Ky.

I am only too glad to speak a word of commendation for the Living-link plan after several years of experience.—J. H. Goldner, Cleveland, Ohio.

When our church had once seen the vision, it was as easy to raise \$600 as it was formerly to raise \$60.—E. M. Waits, Ft. Worth, Tex.

It deepens and quickens the missionary spirit by bringing the people into touch with some definite work.—S. D. Dutcher, Terre Haute, Ind.

It brings definite information regarding the work and makes the raising of missionary money infinitely easier.—J. L. Greenwell, Seattle, Wash.

It lifts the horizon for the membership, and aids them to a fuller comprehension of the greatness of Christ's plans.—David H. Shields, Eureka, Ill.

It is not difficult to keep alive an interest sufficient to continue the church indefinitely in the Living-link ranks.—W. C. Hull, Pasadena, Cal.

No church that has once thoroughly tested it and realized its practical benefits will ever think of discontinuing it.—Cecil J. Armstrong, Troy, N. Y.

It would be impossible to express fully the benefit which the Living-link plan has been to the church which I serve.—H. O. Pritchard, Bethany, Neb.

It lifts up our vision, enlarges and warms our hearts, quickens every conscience associated, and makes prayer specific.—W. E. Crabtree, San Diego, Cal.

We ought to have one thousand Living-links in our communion, and as our ministers grasp the idea, we will have.—John Ray Ewers, Pittsburg, Pa.

Missions are no longer a once-a-year spasm, but looked upon and reckoned as a part of the regular work of the church.—E. A. Cole, Washington, Pa.

The Living-link idea in missions is one of the most stimulating and helpful, both to the church at home and the work abroad.—F. D. Power, Washington, D. C.

It is easier to get the people interested and to get them to give, if they feel themselves in touch in this way with some one worker.—Carey E. Morgan, Paris, Ky.

The thought of having its own missionary has caused many a church to discover itself, and to become for the first time reasonably liberal.—L. J. Marshall, Independence, Mo.

The Central Church has been a Living-link for years. She can never be otherwise. It has proven a great blessing to the church.—Walter S. Goode, Youngstown, O.

The Living-link idea is a splendid one, and I am deeply gratified to see it growing in the minds and consciences of our churches.—A. C. Smither, Los Angeles, Cal.

By unexpectedly reaching her missionary ideal in becoming a Living-link, the Paris church got her first vision of her possibilities for growth.—Frank W. Allen, Paris, Mo.

The Living-link church is a channel uniting the fountain of God's love with sin in its lowest form, the unwilling sin of ignorance.—G. B. Van Arsdall, Cedar Rapids, Ia.

It has given us a larger vision of the Kingdom and our responsibility. It has enlisted many who were indifferent to the cause of missions.—T. W. Grafton, Anderson, Ind.

NAMES AND ADDRESSES OF MISSIONARIES.

AFRICA.

Bolenge.

Coquilhatville, Congo Belge.
Dr. Royal J. Dye.
Mrs. Royal J. Dye.
A. F. Hensley.
Mrs. A. F. Hensley.
Dr. W. C. Widdowson.
C. P. Hedges.
E. R. Moon.
Mrs. E. R. Moon.
Herbert Smith.
Mrs. Herbert Smith.
Miss Katherine Blackburn.

Longa.

Coquilhatville, Congo Belge.
R. Ray Eldred.
Mrs. R. Ray Eldred.
Dr. L. F. Jaggard.
Mrs. L. F. Jaggard.

CHINA.

Nanking.

F. E. Meigs.
Mrs. Mattie R. Meigs.
Dr. W. E. Macklin.
Mrs. Dorothy D. Macklin.
Miss Emma Lyon.
Miss Mary Kelly.
Frank Garrett.
Mrs. Frank Garrett.
Mrs. Lily Molland.
Miss Muriel Molland.
C. S. Settlemyer.
Miss Edna Kurz.
Miss Eva May Raw.
A. E. Cory.
Mrs. A. E. Cory.

Shanghai.

James Ware.
Mrs. James Ware.
Miss Rosa Tonkin.
H. P. Shaw.
Mrs. H. P. Shaw.
W. B. Hunt.
Mrs. W. B. Hunt.

Chu Cheo.

Dr. E. I. Osgood.
Mrs. E. I. Osgood.
D. E. Dannenberg.
Mrs. D. E. Dannenberg.
Miss Nellie J. Clark.

Nantungchow.

John Johnson.
Mrs. John Johnson.
Dr. E. A. Layton.
Mrs. E. A. Layton.
Dr. M. E. Poland.
Mrs. Dr. M. E. Poland.

Wuhu.

Miss Edna P. Dale.
Alexander Paul.
Mrs. Alexander Paul.
Miss Pearl Miller.
F. L. Mendenhall.
Mrs. F. L. Mendenhall.

Lu Cheo fu.

Dr. James Butchart.
Mrs. James Butchart.
Miss Alma Favors.
Justin E. Brown.
Mrs. Justin E. Brown.
Geo. B. Baird.
F. O. Buck.

Chao Hsien.

O. B. Titus.
Mrs. O. B. Titus.

CUBA.

Matanzas.

Melvin Menges.
Mrs. Melvin Menges.
Miss Williamina Meldrum.

ENGLAND.

J. H. Versey, Cheltenham.
Robert Hindle, Chester.
S. Walton Fay, Chorley.
Edwin H. Spring, Gloucester.
H. A. Procter, Lancaster.
W. B. Shaw, Liverpool.
W. Durbin, Hither Green, London.
Eli Brearley, Fulham, S. W., London.
L. W. Morgan, Hornsey, N. London.
Mark W. Williams, Acton, W., London.
T. Symons, Margate.
John Bage, Saltney.
John Heath, Southampton.
Lewis C. Hammond, Southport.

HAWAII.

Honolulu.

C. C. Wilson.
Mrs. C. C. Wilson.

INDIA.

Harda, C. P.

Dr. C. C. Drummond.
Mrs. C. C. Drummond.
D. O. Cunningham.
Mrs. D. O. Cunningham.
Miss Mary Thompson.
Dr. Jennie V. Fleming.
Miss Josepha Franklin.
W. B. Alexander.
Mrs. W. B. Alexander.

Mungell, C. P.

David Rioch.
Dr. Minnie Rioch.

Jubbulpore, C. P.

G. W. Brown.
Mrs. G. W. Brown.
O. J. Grainger.
Mrs. O. J. Grainger.
J. C. Archer.
Mrs. J. C. Archer.
Miss Stella Franklin.

Damoh, C. P.

Dr. Mary T. McGavran.
Miss M. L. Clarke.
C. E. Benlehr.
Mrs. C. E. Benlehr.
Miss Olive Griffith.

Hatta, C. P.

H. C. Saum.
Mrs. H. C. Saum.
Dr. Geo. E. Miller.
P. A. Sherman.
Mrs. P. A. Sherman.

Bilaspur, C. P.

M. D. Adams.
Mrs. M. D. Adams.
John G. McGavran.
Mrs. John G. McGavran.
H. A. Eicher.

JAPAN.

Tokio.

R. D. McCoy, Takinogawa.
Mrs. R. D. McCoy, Takinogawa.
P. A. Davey.

Mrs. P. A. Davey.

F. E. Hagin.
Mrs. F. E. Hagin.
Miss Lavenia Oldham, Ushigome.
Miss Mary Rioch, Ushigome.
Miss Bertha Clawson.
Miss Rose T. Armbruster.
Miss Mary F. Lediard.
Miss Kate V. Johnson.
A. W. Place.
Mrs. A. W. Place.

Osaka.

R. L. McCorkle.
Mrs. R. L. McCorkle.
Miss Stella Lewis.

Akita.

E. S. Stevens.
Mrs. Nina A. Stevens, M. D.
Miss Jessie Asbury.
W. H. Erskine.
Mrs. W. H. Erskine.
F. O. McCall.

Sendai.

M. B. Madden.
Mrs. M. B. Madden.
O. E. Robinson.
Mrs. O. E. Robinson.
Miss Rose L. Johnson.

PHILIPPINE ISLANDS.

Laoag.

W. H. Hanna.
Mrs. W. H. Hanna.
Dr. C. L. Pickett.
Mrs. C. L. Pickett.

Vigan.

H. P. Williams.
Mrs. H. P. Williams.
John Lord.
Mrs. John Lord.
Miss Sylvia Siegfried.

Manila.

B. L. Kershner.
Mrs. B. L. Kershner.
Leslie Wolfe.
Mrs. Leslie Wolfe.
Miss Mamie Longan.

TIBET.

Batang. P. O., Ta Chien lu,
via Chung King, West
China.

Dr. A. L. Shelton.
Mrs. A. L. Shelton.
J. O. Ogden.
Mrs. J. O. Ogden.
Dr. Z. S. Loftis.*

* Deceased.

SCANDINAVIA.

Copenhagen, Denmark.
Julius Cramer, Walkendorfs-
gade, 22.

Mrs. Julius Cramer, Wal-
kendorfsgade, 22.

Holmstrand, Norway.

E. W. Pease.
Mrs. E. W. Pease.
Bergen, Norway.
Edward Westlund.
Andreas Hermansen.

Frederickshald.

Anders Johnsen.
Frederickstad.
August Samuelsen.
Christiania.
William Johannsen.

THE UPRISING OF MEN FOR WORLD-CONQUEST.

E. W. ALLEN.

In the practical man's chapter, the 12th of Romans, we find strung on the pearl line of every-day exhortations these: "In diligence not slothful; fervent in spirit; serving the Lord." The common version renders the first phrase "diligent in business."

The word business comes from the Anglo-Saxon "byzig," which means diligent. A man of business means an active man. Business spells activity. Now the one great and only business of the church is missions, and from the nature of modern business and the character of Foreign Missions, two things are coming up clear on the horizon of our men in the churches.

1. Business is connected with Foreign Missions, and business prosperity is indebted to them.

In a great speech made during the Presidential campaign, printed and circulated as a campaign document, President Taft declared missions were indispensable to the political and civic progress of the world, and that there can be no true material development without the Christian religion. Converting the heathen, as a business enterprise, manifests good business acumen, even as trade excursions into surrounding territory is encouraged by every city's chamber of commerce. Whatever line of trade our men are engaged in, if they will read its record of exploitation, they will find themselves face to face with Foreign Missions. Modern commerce is the fruit of Christian Missions no less than modern civilization. Missions have made London and New York the financial pillars of the world, instead of Peking or Constantinople. Missions create commerce as well as foster it. Ipecac, quinine, and India rubber were discovered by missionaries. The first steamships on African lakes and rivers were built for missionaries. Commercial travelers follow in the wake of missionaries. Railways in China, Japan, India, and Africa have placed the rails upon ties laid in footsteps of missionaries. The Belgium Trading Company have a string of stores in the Congo. Into one of the largest the manager called one of our missionaries two years ago and said: "Mr. Hensey, why is there no sale for all these goods?" The missionary replied: "Give our evangelists six months' time in which to preach here, and you will have plenty of trade." Six months later the missionary again visited that Congo city to inspect the work of the native evangelists. The store manager took him in and said: "Mr. Hensey, our sales for the past three months have exceeded those for the whole fifteen years previous." This keen business man then offered to pay for the support of seventy evangelists of the Foreign Christian Missionary Society, to be sent to every one of their seventy trading-post cities. This he offered as a business proposition.

Our business men owe a debt to Foreign Missions as business men. The heathen have a claim on you at least six days a week. Who gathered and dried the tea in India, Ceylon, and China? Who toiled at the looms in Persia and Afghanistan to fill your tapestry department? Did the Negro who carried

your ivory to the coast ever hear of your Savior? You say all business men are not interested in billiard balls or piano keys. Granted. But look at your desk. Whence came the tool of your profession? Your bottle of mucilage and your box of stamps owe a debt to the Arabs of Hadamant. Your eraser and the handle of your fountain pen came from South America, the neglected continent. The graphite of your pencil from dark Siberia, and your finest grade of ink from China. If you are in the drug or grocery trade, look down the list of oils, balsams, gums, and barks and see what you owe to heathen lands.

In the business world no man liveth to himself. A famine at the antipodes changes stock in Wall Street. The value of exports and imports of Hawaii for a *single year* are twelve times as much as the total sum spent from the beginning by foreign missionaries in evangelizing and civilizing its people. War destroys markets and has closed more doors than it has opened. But the missionary is the pioneer of commerce and the herald of civilization. If you want a wider market, send out more missionaries. It ought not to take a business man long to see that Foreign Missions pay, even in the lowest sense.

While you profit by this world's market you can not hide from yourself the fact that much of this wealth costs the lives of men for whom Christ died, and that they have died practically in your service, never having heard the blessed Name. Here lies a great responsibility for business men, and they should show to the world that they have a stake in the greatest business enterprise of the twentieth century—Foreign Missions.

2. Foreign Missions need you because you are a business man.

The King's business requires the very qualities in its servants which you possess. Capital, confidence, attention, application, method, dispatch—these are some of the elements for efficient conduct of business. These are the very elements needed in the prosecution of the foreign missionary enterprise.

Foreign Missions sadly need capital. It is acknowledged by Wanamaker and other acknowledged men of business authority that Foreign Missions are the best paying investments in the world. Business men should not be conservative about putting money into this enterprise. They pay one-hundred-fold in this world, and life everlasting in the world to come. The indirect and collateral benefits conferred upon mankind in the foreign missionary enterprise are enormous. Roosevelt has said: "No more practical work, no more productive of fruit for civilization, could exist than the work carried on by the men and women who give their lives to preaching the gospel of Christ." With a wide-open world and the nations ready to accept the message of Christ as never before, there is a new responsibility upon the men of to-day. Opportunity brings responsibility. Our business men should now come to the front with new enthusiasm and with co-operative enterprise and offerings far beyond anything of the past. With average gifts to Foreign Missions of less than the value of a postage stamp a week per church member, the men of the world may fairly smile because they are so pitifully small. How does such giving appear to Christ? We have been in the "retail business" in Foreign Missions long enough. Men! Turn the current of thought to missions as the greatest thing in the world, and show the world our proper conception by the largeness of your gifts.

"Know you not that I must be about My Father's business?"

REFLEX INFLUENCE OF MISSIONS.*

E. M. WAITS.

One of the simplest laws of organic life, which finds a parallel in the spiritual life, is that of arrested development. The author of the Epistle to the Hebrews deplores the fact that his readers have been caught in the back



eddy of the vital stream, doctrinally in stable equilibrium, and his urgent appeal was that they should leave behind the elements of spiritual childhood and go on to full growth. There are few more pathetic facts in life than this, that there are countless multitudes who have all the beautiful possibilities of the spiritual dormant in their nature. Who will not awake to these possibilities nor move a step to turn them into reality? Phillips Brooks says each man gets out of the world in rebound the increase and development of what we bring there. In our eagerness to make the most of life, we must never forget the paradox that we can get only by giving. Only he who loses his life shall find it—the door between us and

heaven can not be open while that between ourselves and our fellow-man is shut.

The difference between men and churches is not so much in the resources at their command, as in the command of their resources. There is enough latent energy in the churches already established to regenerate society, revolutionize governments, and evangelize the world in a single generation. Man is not the creator of power, he is the discoverer. Success in any sphere consists in discovering and using our possibilities. We have been looking too high for things nearby. Since creation dawned steam and electricity have existed in abundance, and have cried with their occult voices, "Here am I, send me;" but none heard, neither were able to command until Watt, Franklin, Fulton, Edison, Marconi, with ears tuned to the mystic vibrations, and with tireless brain and skilled hands, sent them careering from land to land, from rivers unto the ends of the earth.

When we apply this principle in the spiritual realm, it is God's message confirmed by his immutable word. Do good, do it freely, do it without over-much solicitude for reward, and in due season you shall reap the bounteous harvest. It shall be bread found again. "Cast thy bread upon the waters, for it shall return to you after many days." Commit yourself to high endeavor, generous sympathy, kindly action—without the sordid addendum, "Will it pay?" It will not be loss, but gain. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also

* Address before the Foreign Society, Pittsburg, October 18th.

himself." Giving is an investment. A man gets rich not by hoarding, but by investment. "If we sow sparingly we shall reap sparingly." Give and it shall be given unto you, good measure, pressed down, running over, shall be given into your bosom;" for the same measure you mete it shall be measured unto you.

The church is not suffering to-day from any infirmity of poverty. The membership of Protestant Churches alone have \$30,000,000 in assets. We hold church property aggregating \$936,000,000. We spend for home work \$75,000,000 a year. And altogether give only \$5,000,000 a year for foreign work—this is a mere bagatelle. A crumb only cast upon the waters. The Ithuriel spear reveals the croaking toad of poverty to be only the old serpent of selfishness. Too many of our churches are overloaded with baggage. We are becoming religious plutocrats, sprawling in wantonness, giving pyrotechnic displays on the Lord's Day—of fine form, fine music; prophets of the beautiful have we become, preaching "sweetness and light;" or tenacious of creed, spending our energies on things infinitesimally small; while paganism, 1,500,000 strong, sphinx-like, lifts its horrid head above our profitless discussions—a challenge to our highest manhood. The low, the cheap, the false must be driven from the field, else, like Samson, we will pull the entire superstructure down upon our own head. Moody said: "Many cry out, 'O, my leanness,' who should change it to 'O, my laziness!'" The highest word remains to be spoken; it is our Master's injunction in the parable of the talents, where he explicitly says: "To him that hath, shall be given; and to him that hath not, shall be taken away even that which he hath"—use or lose is nature's law. The physical structure that ceases to make progress oscillates for a time about a given point, then it harks back to some outgrown form. The real Christian is intensely interested, not simply in his own church, or city, or country—although it be this great United States—but he is interested in the islands of the sea, and the farthest Thule society is his concern. There are no geographical or ethnographical boundaries in his estimate. Man was Christ's specialty—"all were bought with a price, even with his own precious blood." A Christian is God's knight-errant in the world, sworn to fealty to society and to the commonwealth of the world. The strength of our missionary work is in the Christly spirit that consecrates our treasures to the Lord, rather than in the calculation that would make everything gravitate around our so-called local work. We can no longer consider missions as a phase of our Christianity, but the whole perimeter. If we fail here we cross Divine purpose, we resist Divine call—for when our Master gave the commission no province of earth was left out of his bailiwick.

Turning to the historical outworking of this principle of reflex influence of missions in practical experience, we find manifest evidence of its truth and power.

First.—Missions has a reflex influence on civilization and commerce. True, this motive lies at the mudsills of human life, but in an age when to acquire seems more desirable than to attain; in an age that asks what can I get out of the world, rather than what can I give for its redemption; in an age when the supreme standard is fodder, an answer must be available. From a selfish standpoint it can be shown that missions has never drawn out of the world's pocketbook ten per cent of what it has placed there. It cost \$1,200,000 to Christianize the Sandwich Islands, and our annual trade is from \$5,000,000 to \$8,000,000, yielding a net profit annually equal to the investment. Every

missionary sent out from England to the South Sea Islands has been worth, commercially, to England \$10,000. Missionary enterprises do more to create trade than all the propagandism of statesmanship; missions does more to conserve peace than ironclads and diplomats. Make a man a Christian, and he begins to need the refinements as well as the necessities of life. He asks for our clothing, our plows, our locomotives. Next he asks for our books and pictures, and by and by he will want our automobiles, aeroplanes, and wireless. Bishop Fowler says: "Send the New Testament into a country, and it is sure to start the loom, the sawmill, and the printing press. There is a new patent in every letter of the Bible, a steam engine in every verse." It is high time for men to give some attention to the revision of the price of missionary endeavor, rather than so much to tariff schedules; for missions is no longer a question for the empiric, but a subject for statesmanship and diplomacy.

Second.—The reflex influence on the church. Let your church join the Living-link family, let it cease trying to save itself and give itself passionately to the life of the race, and watch the results. It will give form, definiteness, and purpose to its activity; it will deepen its spiritual life; it will stir life beneath the ribs of death; it will put missions into the column of the concrete rather than the abstract. I found it easier to lead my people to give \$600 for the support of Mrs. Garrett, at Nankin, China, than it has been to fling \$60 at the head of a billion heathen. It gives the church self-respect; it expands its horizon, it can scarcely breathe until it gets into larger quarters. The best caloric for the cold and indifferent church is missions. The best dietary for the dyspeptic church is missions, the best tonic for religious neurosis and hysterics is missions. The best solvent for church difficulties is missions. The one universal Catholicon for a divided church is missions. There is no spiritual *Materia Medica* that can make the home church strong and prosperous when we remove its heart, which is its great Commission—it must go to the lost or go to its death. It has been well said that the first condition of degeneration is not reversion to type, but perversion of aim. This is the day of opportunity and power. The prophet said, "My people shall be willing in the day of power." God has opened a door, and no man can shut it. If we are recreant He will call unto himself others. "Because I called and ye refused—because I stretched forth my hand and no man regarded, therefore I will laugh at your calamity, and mock at your disaster when desolation comes like the whirlwind."

What a lurid message in this Centennial year to the seven thousand non-contributing churches and the four thousand non-sympathetic preachers of this great restoration movement of ours!

Third.—This divine principle has its final exhibition in the life of the individual. "He that watereth shall be watered." To be alone is opportunity; to remain alone is death. George Eliot, in her poem "Stradivarius," made the old violin maker say:

"Had my hand slackened I would have robbed God.
Even God could not make Stradivarius violins
Without Antonio."

The music sweetest to God is that produced by other-love. Man's life reaches the highest when his soul echoes God's heart and responds to his sobbing for a lost world. As we give out strength so we receive; this is God's highway to power. The Sandwich Islander believes that the strength and

valor of the slain enemy passes into himself. Can we believe it is really a fiction? When the blacksmith pounds the iron into the plowshare and finds not only the immediate reward of his labor, but related blessings—the iron of the plowshare has entered his blood—he gets a great deep chest, a heavy muscle, keen appetite, and sound repose. This is Emerson's law of compensation that bisects nature at every point. This is Balzac's mysterious principle of the *Peau de Chagrin*, where the young man who became possessed of the magic skin, that enabled him to gratify every formed wish, yet discovered himself contracting at each selfish gratification. It is God's law written upon every bursting seed of the eighty thousand varieties—that as we sow so shall we reap, "if we sow sparingly we shall reap sparingly, if we sow bountifully we shall reap bountifully." May these sentiments be ours:

"O, may I live in pulses stirred to generosity
In deeds of daring rectitude, in scorn
For miserable aims that end in self,
In thoughts sublime that pierce the night with stars,
And with their mild persistence urge man's search
To vaster issues."

Ft. Worth, Texas.

WAITING TO BE LED.

J. I. VANCE.

He may be a popular preacher, and draw crowds; a sound preacher, and stay orthodox; a tender preacher, and comfort his people; an instructive preacher, and edify his saints; but if his pulpit fails to ring with the message of a world-wide evangel, if the gifts of his people to missions in comparison with their gifts to themselves be mean, and if he send no recruits of men and means to the army in the field, he is a poor preacher.

Our people are waiting to be led. A pastor who is cold, or skeptical, or apologetic on missions will find his people browsing in the same sterile pastures. We can never take our people where we do not lead them. You will find the church that steadily grows in missionary gifts and interest ministered to by a pastor whose own soul is afire. When there are large individual gifts to missions, you will usually find not far away a preacher with the soul of a prophet and the conviction of an apostle proclaiming a message that is pentecostal.

A church icy with unconcern and frosted with selfishness and pride can be made to flame with missionary enthusiasm—but the minister must kindle the fire. He must be a real leader, the shepherd of his flock, and not its ewe lamb. This is our part. We owe it to our churches. The best thing to do for the church at home is to get it interested in missions. We owe it to the missionaries. They are our representatives, and we can not neglect them without proving false to ourselves.

Thirty-Four Years' Record.

The following table shows the record of the Foreign Society for the past thirty-four years. These are cheering figures. We have every reason for thanksgiving. This showing must be carefully studied to be correctly appreciated.

Year.....	No. of Contrib- uting Churches..	Amount Con- tributed by Churches.....	No. of Contrib- uting Sunday- schools.....	Amount Con- tributed by Sunday-schools.	Total Amount Contributed.....	Missionaries.....	Native Helpers ..	Total Missionary Force.....
1876	30	\$20 00	.....	.....	\$1,706 35	2	....	2
1877	41	548 18	2	.....	2,174 95	2	....	2
1878	68	565 03	47	\$195 10	8,766 24	5	....	5
1879	209	1,881 73	52	210 26	8,287 24	9	....	9
1880	324	2,723 09	69	246 02	12,144 00	10	....	10
1881	217	1,637 54	198	750 00	13,178 46	13	....	13
1882	524	4,940 77	501	2,175 00	25,063 94	11	....	11
1883	473	4,764 95	516	3,205 00	25,004 85	19	1	20
1884	585	7,189 90	699	4,125 00	26,601 84	22	3	25
1885	648	7,191 00	787	5,125 00	30,260 10	26	7	33
1886	653	7,004 32	820	6,035 00	61,727 07	31	13	44
1887	774	10,304 73	1,064	10,513 00	47,757 85	32	13	45
1888	990	15,181 72	1,217	15,662 00	62,767 59	37	23	60
1889	1,038	17,214 67	1,417	19,123 00	64,840 03	43	27	70
1890	805	13,505 88	1 251	17,765 00	67,750 49	53	28	81
1891	991	18,000 63	1,511	21,411 00	65,305 76	58	34	92
1892	1,355	24,259 85	1,452	22,907 00	70,320 84	63	37	100
1893	1,208	23,818 49	1,571	18,690 00	58,355 01	65	44	109
1894	1,806	30,679 63	2,276	23,486 00	73,258 16	66	55	121
1895	2,403	36,549 99	2,525	27,553 00	83,514 16	68	66	134
1896	2,459	39,902 00	2,605	28,418 00	93,867 71	76	67	143
1897	2,586	39,568 28	2,810	30,027 00	106,222 10	87	77	164
1898	2,907	45,650 20	3,180	34,334 00	130,925 70	93	108	201
1899	3,051	57,781 00	3,187	39,071 00	152,727 38	98	131	229
1900	3,067	65,964 00	3,260	42,705 00	180,016 16	111	146	257
1901	2,762	62,007 00	3,216	42,841 00	171,898 20	111	160	271
1902	2,822	68,586 00	3,365	48,116 00	178,323 68	115	223	338
1903	2,825	79,785 00	3,310	51,630 25	210,008 68	117	290	407
1904	2,915	89,545 01	3,532	56,832 47	221,318 60	143	295	438
1905	2,834	95,500 00	3,552	61,817 60	255,922 51	154	312	466
1906	3,178	109,018 00	3,638	66,809 65	268,726 00	154	333	487
1907	3,415	123,468 00	3,785	77,158 73	305,534 54	155	410	565
1908	3,457	128,347 00	3,742	75,180 20	274,324 39	167	594	761
1909	3,396	146,081 00	3,775	77,199 24	350,685 21	170	634	804

The Greatest Educational Institution of the Foreign Society.

UNION CHRISTIAN COLLEGE, NANKIN, CHINA.

This is the most pretentious and important educational institution the Foreign Society has in foreign lands. It has made a marvelous growth. The following illustrations will give some idea of its present dimensions.

The institution already has forty-two graduates in all. Mr. Alexander Y. Lee, now at Hiram, and who attended the Centennial Convention and made addresses, is a fair representative of the graduates. The majority of these are doing direct Christian work, either as preachers or teachers in Christian schools.

An institution like this in a land like China is, of course, far-reaching in influence. It helps mightily to undermine the hoary heathenism. Not only the young men, the students of the institution, are blessed, but it is a striking example to the government and to the people generally as to what may be done. The time is at hand when many such institutions will spring up all over China and will be supported by wealthy and benevolent Chinese, or will be fostered by the government. Already important steps are being taken in this direction.

We ought to stand by this institution loyally and make it a radiating center. Nankin is the most strategic city in all the empire for such an educational institution.

A careful study of this educational plant will give some measure of the large educational work of the Foreign Society. It needs to be enlarged and better equipped. It will be. Friends will rise up to make this one of the leading colleges in all the Far East.

This school was first opened in 1890. The number of students now is more than one hundred. The number would be three times as great if there were room.



First Building Erected of Union Christian College, Nankin, China.

This building was erected in 1889 at a cost of \$1,500 in gold. It would cost much more now. It has eight rooms, six of which are 20 feet square, and two of them 12 x 20 feet. This was the only building we had for the first ten years of our school work. It served as dormitory, schoolhouse, and dining-room. The capacity at that time was about thirty boys and young men. The same building is now a dormitory and class-rooms for part of the preparatory school. This is the building in which President F. E. Meigs laid the foundation for the great school which now exists.



Some Students and Teachers in Uniform in Union Christian College, Nankin, China.

The uniform worn by the students is the uniform of our own school. There is no Government regulation. Our students are often invited to attend the Government school exhibitions, and to compete in athletics and games. As Government student all wear uniforms, our students feel better satisfied to do so. They wear blue in winter and white in summer. A triangle, enclosing a star—symbolic of rectitude and illumination—is the badge worn on the right arm. Our students so far have the trophies of many departments of athletics.



Dormitory and President F. E. Meigs' Residence of Union Christian College, Nankin, China (Winter).



Dormitory of Union Christian College (Winter), Nankin, China.

This dormitory was built in 1898. It has eight rooms, twenty feet square each. Seven of these rooms are used as sleeping-rooms, and two as dining-rooms. The dormitory accommodates seventy students. Most of the students pay their board and tuition. Their board is about \$1.40 in gold per month. Tuition is charged at the rate of \$15 per annum. There are very few free pupils now. Of course, the students live as Chinese. There are about ten students in each room, so that the present capacity of the building, somewhat crowded, all told is about one hundred.

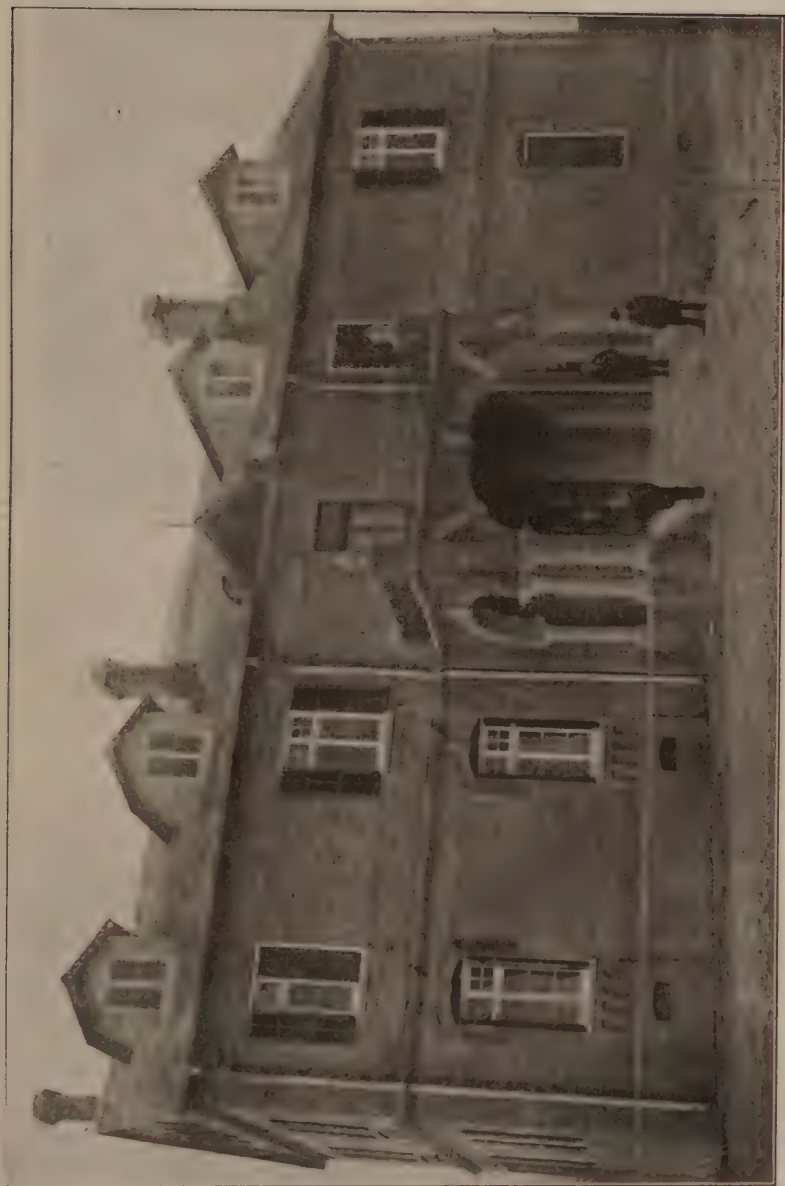




Union Christian College, Nankin, China. Our Four Printers.
All Christians.



Four Servants—Gate and Yardmen, and Washerman and Janitor—of
Union Christian College, Nankin, China.



New Science Hall of Union Christian College. This Hall is Used for Class-rooms and Chapel Exclusively. This building was erected in 1904; it is brick; the size is 80 x 40 feet; two thirteen-foot stories. It cost \$5,000, and would cost \$10,000 in America. It is the best building in Nankin. President F. E. Meigs, his son Earl, and A. E. Cory stand in front.



Graduates of Union Christian College, Nankin.

Beginning at the left of the picture, the back row, their names are as follows: Givoh Gwan Li, Chen Dien Hiva, Li Shin Shun, Dzian Ding Gsiam, Hsia Gwan Tsian, Gung Dzien. The students sitting and reading from the left are: Hsiem Tsuen Deh, Wan Chung Fu, Yu Tsien Hsing, Wan Hung Tao.



Rear View of Union Christian College, Nankin, China. Also Drum Tower Chapel, Christian Hospital. In the distance may be seen a Taoist Temple and Purple Mountain.

OUR WORK IN JAPAN ILLUSTRATED.

Only twenty-six brief years ago we began in Tokyo, Japan. The missionaries soon opened a station in Akita. We now have 29 missionaries. In many parts of the Empire we have important work. The gospel has been preached in many towns and cities by our missionaries where it had never been heard before.

We have two first-class colleges, one for young men and one for young women. They are growing institutions. They command a wide influence.

The following illustrations will give some accurate measure of the work being done. We believe the friends of Foreign Missions will be encouraged in their work by this exhibit. It would have been made much larger, but lack of space forbids.

The large number of native evangelists is an inspiring feature of the growth of the Christian agencies. Much emphasis is being put upon evangelism, education, and the Sunday-school work. As in America, so in Japan, these are the keys to success.

As the churches are brought face to face with our marvelous growth in Japan and other fields in this March offering season, it will help mightily to open their hearts for the great enterprise.

A summary of one-half century's achievement in Japan is most impressive and also most cheering. There are about, it is said, eight hundred missionaries and about 80,000 Protestant Christians, more than 1,300 Japanese pastors, evangelists, and Bible women. It is also stated on good authority that there are some 1,300 churches, chapels, and church property valued at \$800,000. What a marvelous change in fifty brief years! Could the Christian world ask or expect more for the number of workers and the outlay that has been made? There are also one hundred and eighty-six schools of all classes and grades holding property valued at \$1,500,000, and seven Christian publishing houses issuing 70,000,000 pages annually. There are fifty Christian orphanages, homes, hospital and industrial establishments.



Girls in Miss Kate V. Johnson's home, Tokyo.

Miss Johnson went to Japan in 1886. The church at San Diego, Cal., supports her.



Sunday-school at Kubo Machi, Tokyo. Three Students for the Ministry in the Center.



Church and Sunday-school at Izuno.

K. Nikardo is the preacher in charge. He sits in the center in the first row.



Members of the Church at Yokote, which is in the Sendai District.



Teachers in the Koishekawa (Tokyo) Sunday-school.

This was taken in F. E. Hagin's home in February, 1907. Mrs. Hagin stands in the center.



The Church at Grose, Osaka.

This is a city of more than a million population. It is the chief manufacturing city in Japan.



Sunday-school at Sakata. This is a Preaching Point.



Hongo Sunday-school, Tokyo.



Olamachi Sunday-school. Started in 1898. This is a place of 12,000. The number baptized last year five.
The Church has 18 members.



A Conference of Workers in the Sendai District. M. B. Madden is on the right. Rose L. Johnson sits on the left. The Church at Fulton, Mo., supports Miss Johnson.



A Sunday-school at Tsuchizaki.

In the back row, at the right, stands Noto San, the old man baptized twenty-three years ago. He conducts the Sunday-school and preaches at every opportunity. He is a cotton cleaner and dwells by the sea-side. This is a place of 8,000. Work started in 1899.



Sunday-school at Kori. Mr. and Mrs. Egawa Have the Work in Charge. This is a Place of 6,000 Population and is 40 Miles from Sendai, One of the Centers of Our Work. Work Started in 1907. There are 50 in the Sunday-school.



Miss Mary Rioch's Primary School, Tokyo. The Attendance is 210. Miss Rioch Went Out From Canada and is Supported by the C. W. B. M. of Canada. She is Sitting in the Midst of Her Pupils in the Picture, With Her Assistant Teachers Near Her.



Teachers and Students of Drake College, Tokyo. This Has Grown to be a Great Institution. It is Hoped Some
One Will Endow it Soon. R. D. McCoy and A. W. Place are sitting in front.



Church at Akita. This is Our Oldest Church in Japan. A Number of Old People in this Church. This Building is the Josephine Smith Memorial Building. The Foreign Society Began Work in this City in 1884.



A Women's Meeting at the Home of Lavinia Oldham and Mary Rioch, Tokio. They Stand in the Rear.



Students and Teachers of High School Department in Our Girls' College, Tokyo. Miss Bertha Clawson is at the Head of this Institution.



Our Sunday-school in Sendai, Japan. This is One of the Important Centers of the Work. M. B. Madden and C. E. Robinson are in Charge. This is a City of 80,000 population. The Foreign Society Began Work here in 1891.



Our Sunday-school at Sanuma, in Japan. This is in What is Known as the Sendai District. J. Kokubun is the Preacher.
He Stands at the Right. All Classes are Represented. This is a Place of 6,000 population ; Started
in 1891 ; 48 in the Church ; 150 in Sunday-school ; and 12 Additions Last Year.



Students and Teachers in Girls' College, Tokyo.



Church at Honjo. Near Akita. Pastor Kudo Stands at the Left. The Foreign Society Began Work here in 1882.



A Group of Christian Women in Koishikawa, Tokyo. The Foreign Society Began Work here in 1880.



Sunday-school at Akozu.
Mr. S. Kon is the preacher. He stands in the rear.



Yasaukichi Auto and Family,
Pastor at Akita, Japan.



Y. Hiria,
Pastor at Osaka.



Mr. and Mrs. Sawaki,
Pastor at Yonezawa, Japan.



Y. Shirato,
Evangelist at Ota.



Miss Toyono Kawamura,
Evangelist, Sendai.



Miss Iso Matsumoto,
Woman Evangelist, Sendai.



Shin Mitsui,
Pastor at Sendai.



Miss Maki Saito,
Evangelist, Akita, Japan.



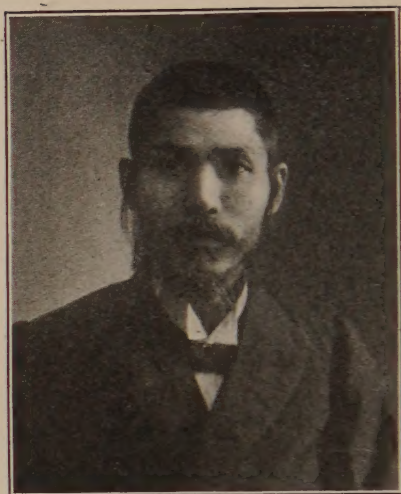
Miss Shimayo Kawamura,
Teacher in Girl' School,
Tokyo, Japan.



Miss Yao Terada,
Evangelist,
Takinogawa, Tokyo, Japan.



Mr. and Mrs. S. Egawa,
Pastor at Kori, Japan.



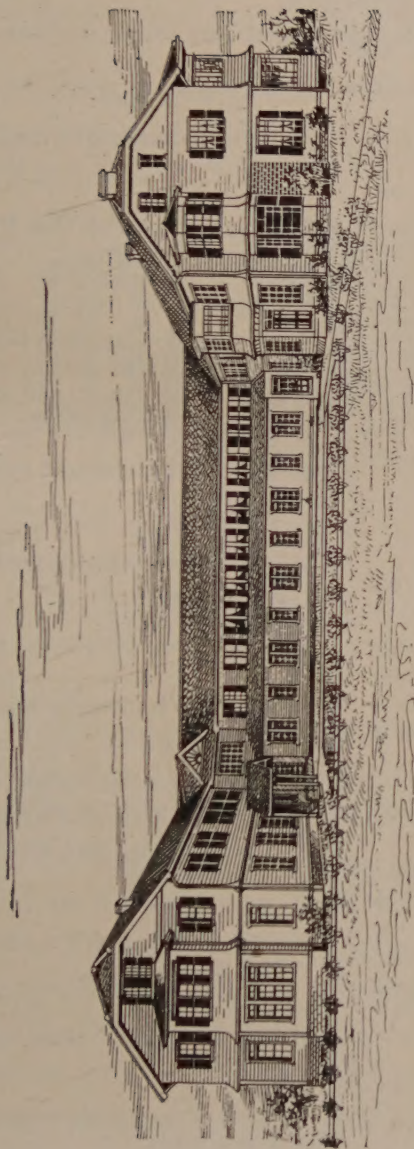
Evangelist Nishioka,
Shinzuoka.



Pastor Okuda,
Yazawa. Formerly a law student.
Baptized by Nota San.



J. Kokubun,
Preacher at Sanuma.
A Graduate of our Bible College, Tokyo.



Girls' College, Tokyo, Japan.

Owned and managed by the Foreign Christian Missionary Society. It is now conducted by Miss Bertha Clawson, who is supported by the Church at Angola, Ind. This school is one of our greatest enterprises in that land. Its influence for good is far-reaching. It will grow in power with passing years. The day of dedication was an important one; important to our whole mission; important to all Japan. We congratulate every friend who made a personal offering to establish this great institution.

R. A. Long, Kansas City, Mo., made the school possible by giving the first \$5,000. He never made a wiser investment. The influence of this school will be felt for good when we, who now live, are all forgotten.

Suggestive Program for a Foreign Missionary Rally in Your Church,

Sunday Night, February 27th.

This program may be changed to meet any local conditions.

NO OFFERING SHOULD BE TAKEN.

Hymn.

Scriptural Reading Bearing on Missions.

Prayer for Missions.

Missionary Hymn.

Opening Address by Leader.

(Three minute addresses, explaining the purpose of the meeting; the importance of missionary education, etc., etc.)

Missionary Song.

Address—Scriptural Teaching on Foreign Missions.

The promise to Abraham. Missions in the life of Christ. The Commission. The word Apostle means missionary. Acts of Apostles simply a missionary record.

Address—The Work of Our Foreign Society.

1. Evangelistic. 2. Educational, supports 62 schools and colleges. 3. Medical, supports 18 hospitals; last year over 131,000 patients treated. 4. Industrials—Orphanages, printing, farming, trades, etc. 5. The Foreign Society supports 804 workers.

A Stirring Missionary Hymn.

Prayer for the Missionaries.

Address—Motive to Engage in Foreign Missions.

1. Loyalty to Christ. 2 Cor. v, 14.
2. Interest in Missions. Rom. xv, 1-3.

3. Reflex influence upon the Church.
2 Cor. ix, 8-11.

Address—Growth of Our Foreign Society.

1. Organized in 1875.
2. Over 11,000 members in foreign lands, over 9,000 in Sunday-schools, over 4,000 in day-schools and colleges.
3. Number of workers 804.
4. Receipts have almost trebled in ten years.

Address—How to Cultivate Cheerful Giving.

1. Study the Scriptures on the subject.
2. Giving is learned by practice.
3. It is a grace—a beautiful grace.
4. Keep the people advised as to the missionary progress of the world.
5. Obligation of this Church to the March Offering.

Prayer for the Native Churches and Evangelists.

Address—Light is Breaking Everywhere.

1. Marvelous moral improvement in our own land.
2. Wonders of success of the Gospel in all mission fields.
3. The Kingdoms of this world to become the Kingdom of Christ.
Concluding song.